

THE JAPAN CHRISTIAN QUARTERLY

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Autumn Number 1935

"THE RACE THAT IS SET BEFORE US"—A SERMON

G. S. PHELPS

WHAT RURAL WORKERS CAN LEARN FROM DENMARK

EDWARD M. CLARK

CHRISTIANITY AND CURRENT JAPANESE THOUGHT

RINZO ONOMURA

"THE MINISTRY OF HEALING"

PAPERS READ AT THE THIRTY-FIFTH CONFERENCE
OF THE FEDERATION OF CHRISTIAN MISSIONS

EDITOR:—WILLIS LAMOTT

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(Above) Public Health
Department

(Right) Day Nursery



(Left) Public Health Dept.

(Right) Pre-Natal Sewing
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THE JAPAN CHRISTIAN QUARTERLY

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Editorial Notes

FROM FEDERATION TO FELLOWSHIP

If the action of the 1935 conference of the Federation of Christian Missions is approved at the next annual meeting, the Federation in its present form will cease to exist. In view of the unanimous action of the 1935 meeting, this eventuality appears highly probable. It is not likely that new considerations will arise to alter conclusions that have been held for some years by many missionaries and, judging from the opinions expressed and the votes recorded at the recent annual meeting, are now shared by virtually the whole missionary body. The somewhat complex problems of the status of the present Federation were studied with great care by an able and representative committee, which was appointed by vote of the 1934 conference, and the report of that committee has now been given the stamp of hearty approval by the delegates assembled in 1935. Since the steps recommended involve radical constitutional changes, they cannot go into effect until the next conference of the Federation has voted its approval. However, as just intimated, it seems clear beyond reasonable doubt that the missions comprising the present Federation have definitely resolved to make these changes, and it is therefore appropriate to discuss their possible consequences.

The action of the 1935 conference implies two fundamental changes: first, the transfer of the remaining activities of the Federation to other shoulders, primarily the National Christian Council; and second, the adoption of a new constitution and the change of name

from the Federation of Christian Missions to the Fellowship of Christian Missionaries. It must not be assumed that the problems involved in the first of these suggested changes are simple, but the 1935 conference gave its executive committee a clear mandate to negotiate the transfer of all its activities, and we believe the wisdom and judgment of the executive will prove equal to the task. The large question before the missions that have hitherto supported loyally the Federation grows out of the second and more far-reaching of these changes. Missions as well as individual missionaries will be asking themselves, what future lies in store for a less formal organization to be known as a Fellowship and what significant functions can it serve. It is to these questions that we should like to give brief consideration.

It is correct to say, we believe, that from the very beginning, and more particularly as activities have diminished, the annual meeting has been the focus of interest and the principal source of inspiration of the present Federation. Not only so, but interest in the annual meeting itself has centered much less in the business sessions than in the periods devoted to the presentation and discussion of challenging themes. Indeed it is an open secret that even delegates to these conferences tend to be casual in their attendance at business sessions, while papers and discussions dealing with subjects of living moment command the eager attention not only of delegates but of large groups of visitors as well. Following such conferences of the Federation, some of which stand out vividly in the memory of many missionaries, delegates have taken up their responsibilities with deepened appreciation of the priceless benefits of fellowship. So far from minimizing, the changes that are now suggested actually aim to magnify and to concentrate more exclusively upon this most fruitful aspect of the present Federation. Those who fear that the plan of re-organization will involve loss and even disintegration of what has hitherto been of immense value to the missions that have collaborated in the Federation, must be led to see clearly that responsibility for such an eventuality will rest upon the shoulders of those who fail to discern the abundant implications of the suggested Fellowship; for the phases of the Federation that have most effectively survived the test of experience are the very functions which the new plan, if adequately supported

by the missions, is designed to conserve and carry forward to higher levels.

A brief survey of the topics that have commanded the attention of the annual meetings for the past fifteen years, makes it quite clear that these subjects could be discussed with equal profit and pertinence under the direction of the contemplated Fellowship. If the sharing of insight and experience, and the frank discussion of our methods and institutions have brought their rewards in the past, the new Fellowship, which makes all this possible under less formal auspices, should be able to challenge the loyal support of every mission operating in Japan. A full understanding of the change that is in prospect will, we believe, accept this interpretation. The frank relinquishing of the Federation's hold upon certain activities—a hold that has been slipping anyway by the pressure of events—can but serve to clarify our view of the common spiritual interests that have been from the beginning one of the main springs of our corporate fellowship. And if our eyes are open we cannot but see that there is much in the modern world that threatens to disfigure these interests. Under such circumstances what could be more statesmanlike than to undergird a proposal that unites Christian missionaries in the consideration of common problems and offers the manifold possibilities of spiritual and intellectual fellowship?

Arthur Jorgensen.

ORGANIC UNION MUST BE ACHIEVED

The movement toward church union in Japan has been growing apace in recent months. The subject has been studied by a commission representing twelve different Protestant communions; a series of union worship services, conducted under the auspices of a group of laymen, has served to increase the feeling of unity among different Christian churches; a conference, held this past summer has especially explored the subject; and the matter has been made one of the major problems to be discussed by the All Japan Christian Conference this autumn.

This urge toward a closer unity appears to proceed, not from theological premises, but mainly from a deep sense of the need for fellowship and a desire that the Protestant Christian forces present a united front to the anti-Christian pagan forces active in present-

day Japanese society. There is present also a new realization of the sin of denominational competition in an age when every *sen* of the church's money must be invested so as to bring forth its hundred fold in results.

Elsewhere in these pages we are reminded of the worthy, but unrealized ambition of the founders of the Japanese church to "secure as far as possible identity of name and organization in the native churches, the name being as Catholic as the Church of Christ, and the organization that wherein the government of each church shall be by the ministry and eldership of the same with the concurrence of the brethren." Although that attempt ended in failure, it has set before us a goal, which with the increasing toleration that the years have brought ought not to be difficult of realization. Nevertheless, we should not expect organic union to be achieved at one step. If continuity with the current of Christian history is to be maintained, a place must be found in such a union for the traditional witness of each member of the body, including on the one hand, for example, the historic episcopate carried down by the Anglican communion, and on the other the freedom in forms of worship and the decentralization which has characterized the so-called Free churches. It would be a confirmed optimist indeed who would prophesy the immediate attainment of this end, but the time seems to be ripe for taking a first step in that direction.

This year in China, India and Ceylon, as well as in Japan, special efforts are being directed toward achieving a closer union of Christian bodies. In comparison with the obstacles existing in other lands, however, our problem in Japan is comparatively simple, for here Protestant Christianity is already concentrated in five large groups, the largest claiming 50,000, the smallest 20,000 adherents. Outside of these groups no communion reports more than 7000 members. If the church organizations which united in Canada to form the United Church were to unite in Japan, a large portion of the Christian constituency would be brought into one fold. With such a union would come fresh accretions of courage and hope and new zeal with which to face the pagan environment. Furthermore, smaller independent organizations would be attracted toward such a union, and in due time an understanding would be reached making possible eventual union with the *Seikokai*.

Obstacles are indeed comparatively few. Most of the denominational differences have been imported from abroad, few schisms (the true source of sectarianism) having arisen in this country. The organizational leaders have had for a decade the experience of working together in the National Christian Council. More important still, the laymen, the women, the students, the people who make up the churches are surprisingly unconscious of sectarian differences.

Looking at the Christians whom we know, we are impressed, not by the differences between them, but by the smallness of the things that divide them and the number of things they have in common with Christians of other names when contrasted with the non-Christian society in which they live. No sacrifice on the part of organizational leaders should be too great if it fuse these Japanese Christians into the closest possible unity, that where there is now one spirit there may be one body and one will.

"THE MINISTRY OF HEALING"

This year is being observed abroad as the centenary of the work of medical missions. It was only in 1835 that the first regular medical missionary to the Far East, Dr. Peter Parker, established his work in Canton and, as the familiar remark goes "opened China at the point of a lancet." According to opinions expressed in conferences abroad, medical missions throughout the world have come to a critical point in their history, owing to the decrease of funds from the home base, lack of cooperation on the fields, and the danger of losing leadership. None of these matters, however, was discussed at the Conference of Federated Missions which met at Karuizawa this summer to consider "The Ministry of Healing." Although physicians were among the earliest pioneers to enter Japan, the country has long been considered a closed field for medical missions, the number of hospitals and sanatoria conducted by Christian organizations being remarkably few in number. The problems discussed at Karuizawa however were not those connected with the maintenance of these centers, but the necessity of emphasizing more strongly the Christian responsibility for the healing of sick bodies and minds, and the connection between the physical and spiritual well-being of man. Articles published in this

number of the *Quarterly* will speak for themselves. However one or two other things, in addition, might be said editorially.

1. The progress of medical science in this country does not, as it was once thought, absolve Christians from being concerned for the healing of the body. Without being critical of Japanese medicine, it is nevertheless true that years will pass before the secular hospitals of Japan will reach the standard set, for example, by St. Luke's. In public health work, in the treatment of the dread scourge of Japanese youth—tuberculosis—in the sphere of personal and family hygiene, Christianity still has a large contribution to make through medical channels to Japan. In the realm of tuberculosis treatment alone, our present equipment does not meet the needs of the Christian constituency.

2. Even if more hospitals are not opened and additional workers sent out, there is a wide and desperately needy field of service for health education in our existing Christian kindergartens, schools and colleges. It is likewise difficult to see how much real progress can be made in rural rehabilitation or city settlement work without the assistance of public health nurses, such as are now being trained here under Christian auspices, and already used effectively in various communities.

3. The emphasis at the Conference on the "need of the spiritual in healing" and the use of spiritual methods in healing, has opened the minds of many to resources at our command with which to deal with the sickness of mind and spirit which is so often responsible for physical ailments. The interplay and interaction of the physical and spiritual elements in the human being are matters which we, as Christian missionaries, can no longer disregard. Our Master proclaimed the forgiveness of sins that tortured bodies might be released from suffering; he healed bodies that men might enter into fulness of spiritual life. Christian workers today likewise must lay emphasis on the Faith that restores the body as well as the bodily healing which opens the way for Faith.

The Race that is Set Before Us

G. S. PHELPS

“Therefore let us also, seeing we are compassed about with so great a cloud of *witnesses*”—This indeed is a favorable atmosphere in which to take stock of our assets and liabilities as a Christian movement. We *are* compassed about by a multitude of witnesses, not only those whose names our Necrologist has read before us this day and whose good works and consecrated lives are fresh in our memories, but also that larger company of pioneers who laid deep the foundations of our present habitation; who saw visions and made far reaching plans; who lived dangerously and died gloriously that “The Church of Christ in Japan” might be established.

Since this Conference of the year 1935 in a way marks the thirty-fifth anniversary of the origins of the fellowship which we now call “The Federation of Christian Missions in Japan,” I have turned with eager interest to the official report of the Tokyo Missionary Conference held in 1900. I well remembered this Report because it was put into my hands before I came to Japan, in 1902, and it became my first text-book on Christian work in this land. We should remember that the 1900 Conference was held only a scant thirty years after the country was opened to missionaries, only twenty-seven years after the edicts against Christianity were removed from the public boards. Yet there were assembled in Tokyo 450 delegates “from home and abroad” representing 42 regular mission organizations.

A glance at the names of the Committee of Arrangements brings a thrill to those of us whose privilege it was personally to know the leaders of that generation, among whom, praise God! were some who are still with us in the flesh; viz. Dr. Oltmans, Rev. W. P. Buncombe, Dr. S. H. Wainright, Dr. H. H. Guy, Rev.

(The above is the annual sermon delivered at the 1935 Conference of Federated Missions.)

Henry Topping, Dr. D. B. Schneder, Dr. H. W. Myers, Dr. T. H. Haden, Mr. Gurney Binford, Dr. Sidney L. Gulick and Mr. Galen M. Fisher. Among the speakers were our own Dr. Gideon F. Draper, Dr. D. W. Learned and Prof. E. W. Clement. We thank God for these brethren who in Japan or in America are still helping us to "bridge the gap" between generations and civilizations.

It is equally interesting to note the subjects with which our fore-runners grappled thirty-five years ago and their alertness to the vital problems of their day:—

"How Far is the Ground Covered by Existing Agencies and What Remains to Be Done?" was presented by Dr. Draper as the first paper! "Christian Work in the Liu-Chiu Islands," by the Rev. R. A. Thomson, "Among the Ainu," by the Ven. Archdeacon Batchelor, Other subjects were:—"Lessons to be Learned from Recent Disturbances in China," "The Relation of the Missionary to the Outside World," "Educational Results and Prospects," "The Preparation and Spread of Christian Literature," "Medical Work; its Results and Prospects," "Temperance Work in Japan," and "Works of Christian Benevolence," by Dr. James H. Pettie.

It is pleasant to note the fine spirit of toleration and sympathetic appreciation that pioneers like Dr. Pettie showed toward other religions and social institutions. His very name calls to remembrance a generation of aggressive socially minded missionaries who have honored the Christian Church in Japan. For example, listen to the opening words of Dr. Pettie's paper:—"True religion may be defined as love in action. Christianity attains pre-eminence among religions.....because of a nobler life. It harnesses creed to conduct and keeps a perfect balance between belief and conduct." He gives fully one-third of his space to a review of the charitable undertakings by Japanese from the time of *Yuraku Tenno*, 470 AD, to the Meiji Era, when in 1896 their Majesties the Emperor and Empress gave ¥400,000 for charity and thus started a new wave of general philanthropic effort. Among the Christian charities which attracted most attention and doubtless had the greatest influence upon non-Christians were orphan asylums, work for lepers, rescue homes for prisoners, and the remarkable and successful war against prostitution. "There were giants in those days"—Ishii, Torii, Hara, Ando, Shimada; not to mention their

missionary colleagues in the good work, and we rejoice that we have their successors with us in these days!

There were many pregnant resolutions passed at the 1900 Missionary Conference but there was one of special interest to us today:—"Resolved: that this conference elect.....a Promoting Committee of ten whose duty it shall be to prepare a plan for the formation of a representative Standing Committee of the Missions, such plan to be submitted to the Missions for their approval by such a number of Missions as include in their membership not less than two thirds of the Protestant missionaries in Japan."

A Constitution was adopted and the first annual conference was held in the following year, 1901. Dr. Draper was one of the original promoting committee. As an indication of the spirit that actuated those brethren I think you would be interested in hearing the statement of Dr. Imbrie, of honored memory, regarding the formation of the Committee. He said; "In any action that is taken it should be made clear that such a standing committee is appointed, not for the sake of making what is bad good; but simply for the sake, as opportunities may offer, of making what is good better." I believe that this has been the understanding throughout the history of the Federation.

Even before the 1900 Convention there were several conferences of missionaries which deserve notice, among which was the Osaka Conference in 1883 when Dr. Verbeck read a notable paper on the "History of Protestant Missions in Japan" which it would repay anybody to read. The first conference of missionaries was held in Yokohama in September, 1872, for the expressed purpose of expediting the translation of the Scriptures. There were two chief resolutions passed, one to appoint a committee for the translation of the Scriptures into Japanese, and, the other "to invite to co-operate.....the American Episcopal Church and the English Church Mission and Pere Nicolai of the Greek Church." Thus began a movement "to co-operate in the formation of one native church," "a consummation devoutly to be wished." which has continued to this day with its victories and its defeats, its amusing episodes and its tragic, but with an ever increasing volume of vital co-operation and spiritual if not organic unity.

Impetus to this movement towards unity had undoubtedly been

given by the formation of the first Japanese Christian Church, at Yokohama on March 10, 1872. It was a momentous event in the history of the Christian Church when those nine young men were baptized and united with two others who previously had been baptized to form the "first church" under the prophetic name, "The Church of Christ in Japan." It was just six months later that the missionary conference of 1872, referred to above, passed the following resolution so expressive of the yearning for unity then filling the hearts of God's people:

"Whereas: the Church of Christ is one in Him and the diversities of denomination among Protestants are but accidents which though not affecting the vital unity of believers obscure the oneness of the Church in Christendom and much more in pagan lands where the history of divisions cannot be understood: and whereas we as Protestant missionaries wish to secure uniformity in our modes and methods of evangelization so as to avoid as far as possible the evil arising from marked differences; we therefore take this earliest opportunity offered at this convention to agree that we will use our influence to secure as far as possible identity of name and organization in the native churches, that name being as Catholic as the Church of Christ, and the organization being that wherein the government of each church shall be by the ministry and eldership of the same with the concurrence of the brethren."

This resolution was considered by the various Missions and by many was heartily accepted. Efforts were made by the Presbyterian, Reformed and Congregational churches to unite on the basis adopted at the 1872 convention but the attempt ended in failure.* Apparently we have not made much progress towards organic union since then.

Thus our "cloud of witnesses" brings back to us the perspective we need in facing the problems and opportunities of our day. But we have another and more immediate "cloud of witnesses"—those

* It should not be forgotten, however, that the effort resulted in uniting in the "Church of Christ in Japan" four Presbyterian and Reformed churches which in the United States are independent. The Anglican and Methodist communions in Japan, likewise, are organic unions of bodies which are independent in their homelands.—

Editor J. C. Q.

who now surround us, the men and women and youth of today with their hopes and fears, their ambitions and expectations, their confusions and disillusionments, their weakness and their yearnings—to this company let us address our attention.

But first let us pause to take stock of our spiritual resources: "Let us lay aside every weight and the sin which doth so easily beset us"! I venture to say that it is not so much the "sins of the flesh" as the "sins of the Spirit" that retard our progress as we run the good race. During the troublesome days in Russia following the Bolsheviki revolution, I had occasion to converse with Bishop Anatolia, of Tomsk,—one of that splendid group of Orthodox clergy who rejoiced in the new day of freedom for the Church no less than for the people and who labored in season and out to help their youth bridge the gap between the new order and the old. After asking my counsel regarding methods of service to youth he suddenly exclaimed, "But you Western Christians leave out half of the gospel; you put great emphasis upon the "works of the flesh" but you seem to forget the equally important "fruit of the Spirit!" In his presence I read in my Testament "the whole gospel," as he called it, and with shame confessed that often we were sinners with respect to the "fruits of the Spirit."

My friends, as we analyse these catagories of "weights that so easily beset us" we find that there is one cardinal sin of Christianity which belongs to both "the works of the flesh" and "the sins of the Spirit." What so smacks of "enmities, strife, jealousies, factions, divisions, parties, envyings" as *sectarianism* in religion? What so little demonstrates the "fruit of the Spirit" and shows so little of "love, joy, peace, long-suffering, meekness and self-control" as sectarianism? What has so limited the vision of the Japanese Christian movement, so divided our forces, so weakened the voice of apostolic authority, so threatened to leave victory with the enemy of the Kingdom? We thank God that the work of this Federation and the efforts of many of our Japanese brethren especially through the National Christian Council have been blessed of Him in helping ever so little to realize the prayer of our Lord, "that they may all be one"! The strong spirit of unity which today is stirring in the entire Christian movement, possessing alike our Japanese and our missionary friends, is the

best assurance that the Lord of the Harvest will send forth workers to meet this appealing "cloud of witnesses" who do now surround us.

Let us run the race that is set before us:—We run this race against human despair, hopelessness, discouragement (for which the world has no remedy but for which we offer "love, joy, peace"; against mental distress and spiritual unrest (so helpfully discussed by our medical friends in this conference) for which we offer "the fellowship of the soul with Him who is life"; we run against social unrest and economic chaos (those maladies of materialism) and present the basic law of life, "Seek ye first his kingdom and his righteousness and all these things will be added unto you," for we believe that institutions and governments and churches that obey this divine law will discover and send forth men inspired to solve all social, economic and political problems and that right soon!

There is then set before us the sacred ministry of proclaiming release to those in mental and spiritual and economic and social distress, first to those precious children of God who have already heard His word, but even more to those great unreached classes of which Kagawa San told us a year ago:—the fisher-folk and the rural classes (who have been upon our Christian conscience for a generation); and labor (whose sweat has become a crown of thorns);—to all these we are called to proclaim His goodness, His release, His liberty, His peace and His righteousness.

What I have said above is not the mere repetition of pious and outworn phrases as the cynics would have said a few years ago (and perhaps there may still be some cynics with us!). If any worldly wisdom has crystalized out of the agonies of the past six years it is that the mechanism of materialistic philosophy has broken down. If we are reminded that men have also doubted the authority and utility of religion, we in turn may ask:—Who today bows to "big business"; who now worships the God Success; who has confidence in any economic or political system in itself? Where are the "brain trusters" and the tradition busters and the technocrats and the imitation Freudists who ten years ago abandoned the Ten Commandments? Thank God the tide has turned; the new generation in their disillusionment are looking for something more real and vital than iconoclastic materialism or fantastic made-to-order systems.

In a notable address last June before the Phi Beta Kappa Society of Harvard, Mr. Walter Lippmann gave a keen analysis of the present day temper of thinking men. He declared; "We live in an age when men are dismayed because they feel that they have lost the tradition of the good life;.....they will not resign themselves to a failure that originates—so they must believe—in their own behavior and could be remedied by intelligence and courage and good will.....The new generation to whom we can offer skill rather than wisdom, and specialized knowledge without philosophy, is cheated and feels that it is cheated if we do not offer it a part in some great enterprise."

That attitude is exactly what I have found in my recent travels to many parts of Japan. I shall not soon forget the challenge to us older leaders from college students at two of our student conferences some time ago. They declared with great emotion that we had failed to give them "guides" and a Christian philosophy of life that would help them to meet the onslaught of Marxism and the materialistic view of life. They were right, for it is our bounden duty this day to pass on to this generation the Wisdom of the Ages to implement their skills; to pass on the philosophy of the Spirit of Life to supplement their specialized knowledge in science and machine and organization; and above all to present to them that Guide who is Himself the Way and the Truth and the Life. "The firm foundation of God standeth sure."

To do our part in answering the challenge of this present generation, and it is *our* generation, it is our duty and privilege, in my judgment, to cooperate with our Japanese brethren in attempting to complete at least three major projects:—

First, to increase the number of qualified Christian leaders in the ministry, in teaching and in other forms of Christian service. This we may do by wooing young men and women to such service; by employing a never ceasing selective method of recruiting; by extending our facilities for thorough training at any cost; by taking better physical care of these precious members of the household of faith, practicing on them the principles of the social creeds which we profess; and by giving more thought to the conservation of our personnel by moral and physical support and by assistance in maintaining the processes of growth both spiritual and intellectual.

The second major project (and it is an "unfinished task" of long standing) is the establishment of a central Christian University, an institution of highest intellectual and spiritual standards that will command the respect of the educational authorities and moral leaders and that will cap the good work of the present Christian colleges which have accomplished so much with so little equipment. If we are to pass on to the coming generation the wisdom of our Christian tradition of the good life; if we are to proclaim with power the unsearchable riches of Christ; and if we are to enlist and train an adequate number of qualified leaders of the Church, we must provide superior facilities for the acquisition of knowledge.

The third major project, and one easily within our grasp, is the completion of provision for the creation of adequate Christian Literature. We have come a long way since 1900, as the reports from representatives of the Christian Literature Society which we have heard at this conference have shown, but there are still "many obstacles." There could be no greater loss to the Kingdom than the failure to possess this promised land into which God has already led us. The Christian Movement can never hope to evangelize the unreached classes, or to train leadership or to make effective our schools without provision for that winged messenger of the Spirit, the printed page. God now calls us to unite our efforts through thought and prayer and sacrificial deeds to realize this dream of our "cloud of witnesses" both past and present.

Let us run the race! There is urgency because this is a "Crisis of crises"; because this is a race for the control of future generations! Our right to claim this generation for our Lord is challenged by the forces of Materialism, by Totalitarianism and by Atheism—that deadly poison which would rob the people of their spiritual heritage; that cult of escape from those immutable laws of God which base all human progress, whether scientific or humanistic, upon "kindness, goodness, faithfulness, meekness, self-control."

And when may we run this race if not now? Recently there has been some superficial criticism of the watchword of the Student Volunteer Movement of a generation ago,—"The Evangelization of the World in this Generation!" But what generation were those young crusaders to evangelize if not their own? Following the

gleam of its inspiration those thousands of the pick of our North American youth went forth to every corner of the earth to preach and teach and heal. Let us not cavil at their watchword but let us emulate the spirit which led them to "out-think, out-live and out-die" the pagan forces of their day.

We do not ask this generation or the coming generation to adopt their watchword or their methods but we do call upon all Christians today to match their vision of a new world order and to equal their self-giving to the end that it might be brought about—viz, the order of the Kingdom of God on earth! We believe that the men and women of this new generation are eager to enlist in a new crusade and therefore we gladly and confidently challenge them with a duty that transcends personal ambition; with a crusade to restore "the good life" in a "good community"; with an opportunity to risk comfort and security and life itself to transform their own world in their own generation into the paradise of their holiest dreams. "Who Follows in His Train?"

We are told to run with patience! This is not a contradiction to what we have just said about the urgency of the task! It is rather the completion of our commission;—one of those paradoxes that warn us back into the Way of the Spirit. Some years ago Ambassador Roland S. Morris, himself a faithful Christian, exclaimed to me, "You missionaries forget the most important part of your religion; you forget that it is not your responsibility to 'give the increase'; you are too impatient for results." We acknowledge that this is true today as it probably was in the time of St. Paul for he added to our stirring text the caution which every Christian should remember;—that we must run the race with PATIENCE. That would be difficult indeed if we did not have "the Way" so plainly pointed out to us in those priceless words, "looking unto Jesus the author and finisher of our faith! Without such faith we can do nothing: with Him we can move mountains."

What Christian Rural Workers in Japan

Can Learn from Denmark

EDWARD M. CLARK

It has been claimed that Japan's tendency to imitate rather than initiate is a product of her cultural development. Where the feudal-bureaucratic type of social organization is found the individual tends to become an automaton, and originality is submerged. Invention and initiative are the prerogatives of a democratic culture. But a part of what Japan has lost of these traits she has gained by her tenacious grasp of imitative skill. This is revealed in the development of her present governmental and educational machinery, and in her rapid adaptation to cultural patterns different from her own. It is often with a derogatory tone that Japan is appraised as being a nation of imitators, but dexterous imitation merits a more appreciative tone. True it is that imitation has its red column as well as its black. It is through imitation that "the evils that men do live after them," but, on the other hand, it is through the lack of imitation that "the good is oft interred with their bones." Builders of society should encourage the burial of the evils which ancestors have initiated, and should promote the imitation of whatever of good has been born in any cultural area.

It is, therefore, with no apology whatever that we who are concerned with the elimination of evil and the promotion of good search far and widely for cultural traits and forms which are worthy of being appropriated through imitation. In Japan we are aware of the fact that the evils which men invent elsewhere are soon simulated. We shall be adjudged as dilatory if we fail to promote, by all available means, the imitation in Japan of whatever we deem valuable and good in other lands. It is from this point of view that in recent years there has been in Japan so much emphasis on Denmark as the home of valuable lessons in rural reconstruction.

GLIMPSES OF DANISH FOLK SCHOLS



Students of International Peoples' College, Peter Manniche, well known in adult education circles, standing at extreme left

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Small Holders' High School at Odense, based upon the principle of eliminating large land holdings and tenancy



Scottish students at International Peoples' College



(Left)

Askov Folk High School,
with an advanced post-
graduate course



(Right)

Principal's Apartments at
Vestbirk High School, show-
ing monument to the Founder



(Left)

Esbjerg, Laborers' School,
for young people of the
working class

It is to be feared that too many of the references to Denmark heard in public utterances or seen in literature are vague in their conceptual background. Repetition of a slogan is of little value when neither the speaker nor the listener is aware of its implications. Promoters of Christian rural advancement in Japan must cease crying "do as Denmark has done!" and come to an understanding of some of those basic traits which enabled Denmark to accomplish what it has. The *technique* of cooperative organizations should not be underestimated as to importance, but in the Christian rural reconstruction program in Japan the builders will be at fault if they do not carefully lay the foundations in those *basic spiritual traits* out of which successful technique has developed in Denmark.

Rural Morale

1. Of inestimable value to the Christian rural worker in Japan is the acquisition of that *rural mind* which is so characteristic of the Danish peasants and their leaders.

The rural mind may be defined as a propitious attitude toward things rural. It is a way of *thinking* and *feeling* with regard to rural culture in all of its phases. In particular it is a friendly attitude in regard to one's own personal relation to rural society. It involves a "we" consciousness. The rural minded person does not regard rustics as "they," but as "we." He does not ponder "their problems" but is concerned with "our problems." To be rural minded implies not merely interest in rural affairs but a personal appropriation of rurality with all it involves of social status, history, organization, and hopes for the future.

Does this imply rustic birth as a prerequisite? Practically so, but not necessarily so. Even among rural-born inhabitants can be observed those who look upon their fellows as "boorish." They conceive of them in terms of "those people" rather than as "we." On the other hand it is not inconceivable that an urbanite might so thoroughly understand rural people and so completely identify himself with them that he could fully share their problems. Such people there are, though admittedly few. They can be said to be truly rural minded.

But in Denmark the rural mind is so pronounced that it is

widely respected. Of course there are those, even among semi-rural people but especially among city dwellers, who look upon the rustics as ill-mannered and uncultured. But rural society has made such remarkable advance that even among most urbanites its status is held in greater or less respect. In fact the status of rural society has even come to be envied by many urban people whose condition is less fortunate than that of many of the farmers. But, if this tendency is true even among urbanites, much more is it characteristic of the rural people themselves. The Danish farmer walks unconsciously up the streets of Copenhagen not in the least ashamed of his rustic heritage. In fact he carries an air of enviable pride in his social status.

And why should not the Danish farmer be proud of his position? He belongs to a group which has experienced a social rebirth. The Denmark of today is not the Denmark of a century ago. Her rural people have not always enjoyed the social status of which they now boast and which is the envy of agricultural sufferers in Japan and other lands today. Out of bitter experience modern Denmark was born.

It was an eighteenth century poet who expressed, through one of his characters, the then popular attitude toward the Danish peasant. The character in the poem, Baron Nilus, finds a peasant lying drunk upon a dung-hill and conceives the idea of using him to teach the populace a lesson. His plan is to take the drunken peasant to his manor and lead him to believe that he is baron of the manor. With the assistance of his own servants he carries out this comedy and succeeds in deluding the poor intoxicated rustic into believing himself to be lord of the manor. Under this delusion the peasant makes a foolish and coarse exhibition of his newly realized authority and is then taken back and thrown on the dung-hill. The poem ends with the Baron's declamation of the lesson to be learned from this clever demonstration.

"Of this adventure, children, the moral is quite clear: To elevate the lowly above their proper sphere, Involves no less a peril than rashly tumbling down. The great who rise to power by deeds of just renown. Permit the base-born yokel untutored sway to urge, The sceptre of dominion as soon becomes a scourge.....

Nay, never shall we tremble beneath a boor's dictates. Or set a plowman over us, as oft in ancient states."¹

But the poet should have lived during the nineteenth century. He would have witnessed the rise of a new baronage. He would have seen the drunken peasant reborn, emerging from his age-long hiding-place into a new dominion of world leadership. At the beginning of the nineteenth century the Danish peasantry was distinctly an under-class. In the course of a century this under-class, which in solemn resignation endured subjection to lordly estate owners and government officials, was transformed into a well-to-do middle class which not only takes a social and political lead among Danish people but makes its leadership felt throughout the world. The Danish peasants are proud of their status because they have rendered it inferior to none.

This rural mind which characterizes the Danish peasant class involves a sense of the *sanctity of labor*. In honest labor the differentiation between secular and sacred is dissolved and clean dirt and perspiration become more elite than cosmetics and perfumes. A sane, wholesome attitude toward one's own work, and the work of others, is implied.

Christian rural workers in Japan will do well to inherit from their Danish brothers this rural mind which is both cause and effect of rural betterment. Without this mind or set of attitudes the worker's interest, if ever he had one, will invariable lag and he will be unable to inspire the rural people to reconstruct their own social order. Without the infusion of such a rural morale upon the peasants of Japan there is little hope of accomplishing any adequate social or spiritual reclamation among them. On the contrary, granting such a morale on the part of the farmers and Christian rural workers the twentieth century should witness in rural Japan an accomplishment similar to that which the nineteenth century brought to the peasants of Denmark.

But this implies a tremendous responsibility. This in turn involves a discovery of the

Secret of Leadership

1. *Jeppe pea Bierget* by Ludvig Holberg (1722).

2. What secrets of leadership can Christian rural workers in Japan learn from Denmark?

The reclamation of the Danish peasantry implied, as a prerequisite, an urgent desire and demand, on the part of all rural people, for a better life. But so long had the Danish peasants been down-trodden that it scarcely occurred to any of them to demand anything different, even though they may have desired it. The incitement of such desire and the demand for its fulfillment required an inspired leadership.

The leaders who came to the rescue of the rural underclass in Denmark during that century of rebirth, though small in number, were on fire for a great cause. They were prophets in the sense of being conscious of a divine message which they felt commissioned to deliver, at all costs, to the people in need of it. The passionate utterances of N.F.S. Grundtvig, father of the Folk High-School movement, remind one of the Old Testament prophets with their burning patriotism and their religious fervor. His religious conversion (1810) and his newly awakened patriotism, fanned to burning heat by the experiences of his country in the Napoleonic wars, started him on the career of a reformer and leader. His enthusiasm and his self-effacement were contagious, and as the years passed by other leaders arose to supplement his efforts. Christen Kold and Ludvig Shroder comprise with Grundtvig the notable triumvirate of socio-religious reformers who stand out most prominently in the history of nineteenth century Denmark and in the memory of the student of the rural reconstruction movement.

If the secrets of the leadership of this trio could be fully comprehended and appropriated by Christian rural workers in Japan there could be no cause for pessimism regarding the future of the rural betterment movement here. The lives of these men are already beginning to make their impact upon workers and promoters of the movement in Japan. One missionary, feeling the need of the propagation of their secrets of leadership among Japanese workers and prospective leaders, has published, in Japanese, some of the salient points in the lives of these three central figures.² This booklet is valuable for distribution among

2. W. Carl Nugent, "*Denmark no noson to kokumin koto gakko.*"

prospective rural leaders and should assist in imparting to them some of the leadership qualifications of these renowned Danish prophets.

One of the first things Christian rural workers in Japan can learn from these Danish leaders is that their leadership was the expression of their personal religious experience and of their conviction that Christian principles held the only hope for the reclamation of Danish rural life. Before his own religious deepening experience, in 1810 at the age of twenty-seven, Grundtvig had felt great concern for the welfare of the rural people, but it was after this experience that he saw clearly wherein lay the secret of their salvation. Rural leaders in Japan should study the life of Grundtvig and its impact on the rural reformation in Denmark and learn that, for Japan also, the basis of reform must be firmly planted upon Christian principles. The tendency to attempt rural reform on a purely economic basis should meet with discouragement in the light of Danish experience.

Another valuable lesson should be learned from the Grundtvigian doctrine of the "living word," stressed by nearly all biographers of Grundtvig and emulated by many of the leaders of the adult education movement in Denmark today. The idea is simple but powerful. In his own student days this great reformer was impressed by the absence of "life" in the lectures of the professors under whose instruction he sat. Out of his own matured experience he arrived at the conviction that the would-be reformer might better keep quiet unless his message is a *living message*, a part of his very self. Unless his word is a *living word* it will fall dead upon the ears of his listeners. On the contrary if the speaker's word is a part of his very soul, a living word expressing his life experience, it will kindle a fire in the heart of the listener which will work transformation in his life. This doctrine was the expression of Grundtvig's own experience and its operation in his own teaching and preaching, and in those of his followers, initiated that conflagration in the heart of rural Denmark which brought her to her present enviable position.

Sixty-three years after the death of the great reformer this "living word" doctrine is still adhered to and emphasised by many of the leaders of the Folk High-Schools of Denmark. Long

experience has confirmed the doctrine as a sound principle of pedagogy. Principals of the Folk Schools insist on this as a qualification in the employment of teachers. This is why students sit spellbound through hours of lectures. Seldom is a teacher seen to be depending on written notes. Seldom is a student seen in any attitude other than one of rapt attention. No one is accepted as a teacher in these schools without possession of a living message. If one without such a message has been engaged by mistake it soon becomes evident that his services are no longer needed.

The value of this Grundtvigian principle of the "living word" for Christian leaders in the rural emancipation movement in Japan cannot be overestimated. There is little place in this field for the mere bookworm or the mere "theolog." The secret of successful rural leadership in Japan, as it was and is in Denmark, is the possession of a living message out of the personal experience of the leader. Theories with merely intellectual support can not be expected to impress the peasants of Japan nor to inspire them to seek improvement. Such impression and inspiration as are necessary and efficient are contagious. They spread from heart to heart, rather than from head to head. In presenting his message the Christian rural worker in Japan will need to be giving the heart of his own hopes, convictions and experiences, or his message will meet with but little response. This requirement assumes the possession of a

Socio-religious Consciousness

3. The Danish reformers did not differentiate between the secular and the sacred elements in their rural reconstruction program. Like a greater reformer who preceded them by nineteen centuries, they saw the situation as one great problem with a socio-religious bearing. This does not imply that they were not aware of the metaphysical distinction between social and religious factors. Nikolai Grundtvig, for example, was a scholar of high attainment and understood such metaphysical distinctions. But he could see sufficiently deeply to be able to discern the inter-relation between these sets of factors. He and his followers, leaders of the rural reclamation movement in Denmark, were keenly aware of the

interdependence between religious attitudes and economic or other welfare. They discerned in the mind of Christ a concern for the abundant life, which includes physical welfare in co-existence with religious well-being. Accordingly they believed that a Christian, i.e. a follower of Christ, should likewise seek to introduce his fellowmen to that fuller life. This involved much social readjustment which, in the case of rural people, meant improvement of agricultural principles and methods, better produce, better machinery, better technique of buying and selling, and the promotion of improved physical status and intellectual and religious training. In short it meant all of those features which now comprise the objectives of the Folk High-Schools in that country.

Christian rural workers and promoters in Japan need to avoid a one-sided attack against the enemies of rural welfare. A social attack without spiritual basis is as futile as is a spiritual attack devoid of social application. The inclusive view of the Danish prophets is the view which must be held by the Christian rural worker in Japan. Whatever the worker may choose as the medium for the expression of his message its content must be well rounded. If he utilizes the medium of written or printed communication his total appeal should contain "good news" relative to all phases of rural life. When his medium is a Farmers' Gospel School its curriculum should be broad enough to include instruction along lines as varied as those of the Danish Folk High-School. If the worker is so fortunate as to be promoting his message through the medium of a Rural Community Parish his program of activities should be well rounded to include an easily comprehended religious presentation, an educational program which includes assistance toward economic security, and a social-service program embodying application of the brotherhood ideal which was the basis of Jesus' teaching and activities.

At this point the difference between the Danish and the Japanese situations may be indicated as one of religious background. The Danish reformers could assume much that in Japan must be carefully and laboriously constructed, i.e. the Christian foundation of a worthy and an adequate reform. In Denmark with a long Christian history, with nearly everyone a member of the church (and therefore at least a nominal Christian), the rural social reformer could

confine religious emphasis to the practical applications of what people already accepted as religious truth. In most of the Folk High-Schools today there can be found in the curricula no theoretical religious instruction. Some leaders object to this as insufficient, and include in their schedules regular Bible courses.³ In reply to this position the leaders of the strictly Grundtvigian schools point out that without curricular instruction the whole atmosphere of the school is kept so distinctly Christian that the religious life of the students is deepened and strengthened. They assume an intellectual grasp of Christian principles and aim to emphasize their practical application in individual and social rural life.

In contrast to this the Christian rural worker in Japan will need to keep ever at the basis of his ideal the construction of that intellectual and factual background which the Danish leaders were able to accept as already existent. He will have to *build* the church which the Danish reformers were privileged to *build upon*. But where he is likely to make his great mistake is in supposing that this building of the church, as the foundation of true rural reform, holds chronological priority in relation to the social program. Logically the church, with its theoretical Christian premises, is basic, but chronologically it is simultaneous with the practical social applications of its theories. We therefore recommend to all who are concerned with the Christian rural reconstruction of Japan a wide emulation of that socio-religious consciousness which has characterized the whole rural betterment program in Denmark, and which is much in evidence in the rural social structure there today.

If the Christian rural worker in Japan possesses, with his Danish fellow-workers, the above mentioned socio-religious consciousness he is likely to emulate them also in the

Sharing of Difficulties

4. A spirit of love and service inspires the worker to identify himself with those whom he aims to serve and prompts him to share with them their status and their difficulties. Christian Kold,

3. The "Inner Missions" groups, of which Haslev school is typical.

disciple of Grundtvig and organizer and leader of Folk High-Schools, when asked what were his principles and methods is said to have replied, "We have none in this school. But when I was eighteen years old I learned to love God and my neighbor; and that made me so happy that I determined to use all of my time and strength to help others to do the same. The High-School aims at teaching young people to love God, their neighbor, and their country."⁴ In adherence to this principle he identified himself with his students and shared with them the difficulties connected with the fulfillment of that aim. The first Folk High-School which he founded⁵ was conducted in a dilapidated frame house with but a few acres of land. In this house he slept in the attic with his assistant and his twenty-five men students. He shared with them, in the dining-room, an extremely simple diet which was all that could be afforded within his small budget. He had left a position in which his salary had been more than adequate for a comfortable living and had invested all of his savings in this meagre equipment in order that he might be free to teach young people what and how he thought they ought to be taught. And he gladly shared with them a scant living and crowded quarters while teaching them, by precept and by example, to love God, their neighbors and their country.

Christen Kold is followed in this spirit by the teachers of the Folk Schools today. They are not obliged to sleep with the students in barren attics but they do share a modest but adequate living, dining with the students at all meals in the common dining-hall.

Teachers may be seen also sharing with the students the difficulty of financing their education by working with them in the fields, thus helping to reduce the expenses by producing the necessities of the dining-room. Some of the buildings utilized and enjoyed today in these institutions have been constructed by the labor of teachers and students working together to share the difficulty of erecting needed buildings with inadequate funds.

The Christian rural worker in Japan will do well to identify himself with those whom he aims to help. It may be necessary to live in uncomfortable quarters, to share unselectable food, and to

4. Quoted by Holger Begtrup in "The Folk High Schools of Denmark" p. 99.

5. At Ryslinge.

carry on with almost no equipment. Under such circumstances the rural worker will find inspiration in the statement of the Danish leader who, when faced by lack of funds to finance a project, began with the little that he had, replying to those who marvelled at his courage,

**“Where there is Little there is Room for God’s
Blessing”**

5. This was the philosophy of a hard-working shoemaker frequently expressed in the hearing of his growing son. It became the son’s philosophy when, as a man, he faced difficult financial problems in connection with the promotion of his ideals for rural Denmark.⁶ “Where there is little there is room for God’s blessing.” The history of the rural reconstruction movement in Denmark reveals the profitable use of the little that he and the other leaders possessed of material equipment,

One of the greatest needs in the rural betterment program in Japan today is for the emulation of this simple philosophy of life and service. The tendency is to stand amazed and discouraged in the face of the crying need and the meagreness of available material equipment and support. The church in Japan is inadequate to meet the issue. Financially it is involved in the difficult task of saving its own life in view of decreasing subsidies from external sources. Even after the past few years of strenuous effort less than half of the organized church groups are self-supporting. The church feels that its first responsibility is to bring to self-support those groups already under its care. In the face of this stupendous task it is staggered into insensibility to the need of the rural areas.

Spiritually the church in Japan is incapable of grasping the situation and sensing the need of areas beyond its own walls. The church groups are excessively self-conscious, being concerned chiefly with local support and individual soul-discipline. Verily, the churches do need to be concerned with both of these, but a more inclusive vision of a wider service would not detract from but, on the contrary, would enhance the accomplishment of these aims.

6. Reference is to Christen Kold.

The churches are not sufficiently united in purpose, effort and organization to undertake a task as extensive and intensive as that involved in the ideal of the Christian rural worker in Japan. This assertion is made in spite of the existence of, and activities of, a union enterprise like the National Christian Council, an institution inadequately financed to undertake anything on a large scale. It is indeed an impressive body, but it does not represent an equally impressive spirit of unity on the part of the churches which fulfil their obligation to the ideal by appointing delegates and paying a small fee.

The Missions are inadequate to meet the issue. A decade ago rather large-scale rural evangelistic projects could have been undertaken if plans and funds had been pooled in one great united effort. But just as the Missions began to become disconnected from urban church responsibilities and to feel a sense of freedom to launch out into the deep sea of rural development, the decrease of funds commenced. In personnel also the Missions are unable to make any large contribution to the movement aside from sponsoring, promoting, and advising in the development of projects which must be eventually directed by Japanese workers. Even for such indirect sponsorship adequate funds are not available.

In the face of these discouraging factors the philosophy of Christen Kold stands out as a clear challenge to the faith and sincerity of the Christian rural worker in Japan. Clear conviction with regard to the need; certainty with regard to the Christian solution; and self thrown upon the altar of service,—these must be the equipment of the Christian rural worker in Japan. In this there is much hope, for “Where there is little, there is room for God’s blessing.”

Christianity and Current Japanese Thought

RINZO ONOMURA

Whether we wish it so or not, freedom is just now on the decline in every sphere of society; and with the sacrifice of individual freedom a movement toward extremely rigid social control is making visible progress everywhere.

In Japan the outstanding example of this current is the phenomenon known as "Japanism." To the rise of this stream of ideas, reaction against the communistic movement, disappointment due to the corruption of political parties, and the patriotism aroused in connection with the Manchurian incident, were strong stimuli. Yet back of these we must not forget the existence of the aforementioned tendencies in economics—the decline of freedom, and the sudden rise of a period of control. Japanism to-day is first of all a phenomenon of the people's awakening to a national consciousness. Secondly, it is an effort to subdue the difficulties confronting the nation in this period of international conflict arising from each nation's stressing of economic and political control. Thirdly, it is a purpose to arrive at this object through emphasis on a purely Japanese national consciousness. Japanism may be looked upon as a Japanese expression of the age of worldwide economic and political control.

Further, "Japanism" is indeed a new word, but it must be recognized as an extremely old spirit. The people's ideas and emotions, rooted in ancient tradition, form a strong basis for Japanism. At present, too, turning away from our worship of the Occident, we have attained a sufficiency of cultural power to stand firmly upon national faith in ourselves. It is natural that the national consciousness shall awaken in such circumstances. Hence Japanism appears to-day.

Note:—The above paper, with the original introduction omitted, was read by Mr. Onomura at the Conference held by the Church of Christ in Japan last May at Gotemba.—Editor, *J.C.Q.*

The influence of emotional reactions passes soon after the original stimulus is removed. The Manchurian incident is already past history. The idea of Japanism is losing the stimulus supplied by the emotions of that event. But though this tide goes out, do not mistakenly suppose that the flood of Japanism is receding. Japanism proper has deep roots far beyond temporary emotional experiences.

At the basis of Japanism to-day there lies a strong faith in regard to the nature of the national organization of the Japanese people; namely, that it is a united family system, in which the Imperial Household is central, the like of which is found among no other people in the world; that the Japanese people have a common ancestry, the Imperial family being the original household, and each house among the people bearing the relation of a branch family to it. Hence the Emperor is the great head of the family of the Japanese people, and the country of Japan is the country of a unified family system. This is the common faith which Japanese people cherish toward the nation and the Imperial family.

Anthropologically, indeed, the Japanese people did not come into being from a single racial origin. Besides the sons of heaven of ancient times, there were mingled among them Izumo folk, Kumaso folk, Ezo folk, etc. Besides, as communication with China and Korea occurred, not a few residents came from those lands. All these elements gradually fused into the single Japanese people of to-day. The unification of the people is largely due to the past geographical isolation of Japan. In one corner of the East, surrounded on four sides by seas, entirely severed from the continent as it was, naturally intercourse with the mainland was difficult, and amalgamation into one people easy.

We have indicated that Japanism thinks of the national organization as a single, unified, family system. From this standpoint, certain conclusions necessarily follow.

First, the centrality of the Imperial house, because the Imperial family is primary, and the nation is built up around it.

Second, the Imperial dynasty is a single line throughout the ages, and the Emperor must belong to this unbroken line. He is the Head of the unbroken Imperial family not only, but as such the pillar supporting the existence of the nation, and of right ruling over it.

Third, the Emperor is the source of authority for the government of Japan. First, the Imperial ancestors; then the Imperial family; and finally, developed and springing from this central family, the Japanese people. The attack upon the Emperor-organ theory is based upon this reasoning.

Fourth, ancestor worship. It is a nation, a people, springing from the same ancestors. To reverence the common ancestors nationally seems proper. Shrine worship is based upon this foundation.

Fifth, the principle of the family. Since the nation is one united family with the Imperial family as the main house, the Emperor is the great head of the house of the nation. Therefore each separate household must be organized around a lesser head of the family.

Sixth, national morality consists of loyalty and filial piety. The family system principle is based upon the existence of the Ruler, and of the parents. Hence *chu-ko* are the fundamental national virtues.

While among these are some items that appear somewhat unnatural in the light of actual conditions in the social life of to-day, the above are natural conclusions from the doctrine of the nation as a unified family structure accepted as a fundamental principle.

The above is an outline of the fundamental ideology of Japanism, and the necessary corollaries. Let us now glance at the special characteristics of Japanism as it appears to-day.

1. It rides on the wave of the period when the principle of freedom is in decay and that of control rules society.

2. It supports the movement for political expression of the control seen in economics. The slogans, "The Showa Restoration," and "Emperor Government," are illustrations of this movement. In this respect to-day's Japanism is deeply tinged with Fascism.

3. It is not satisfied to be merely a remembrance of traditions or a theoretical movement, but wishes to enter into the economic living conditions of the people. This is evident in the recently published Army pamphlet. It was also clearly among the motives for establishing Manchukuo.

We are now ready to consider critically the case for Japanism. We shall limit our discussion to its central point, and not confuse

the issue by discussion of details. The central point of Japanism is its view of the *Kokutai*. And the idea which may be called the matrix of this view is that Japan is a country with a unified family system at whose center is the Imperial House. Consider first the strength of this idea.

It agrees with Japanese history, and on the whole with present day facts. The traditions of the *Kojiki* and *Nihon-shoki*, the history of the Imperial House, and the unity of the race are facts which confirm the correctness of the idea of a unified-family nation. Here is an immovable foundation.

The origins of the faith in and emotion for Japanism which have nourished and empowered it must be thought of as deep and ancient. The name Japanism is new, but the nationalistic emotion which is its vital breath cannot be separated from the people's national consciousness. Its origin is very ancient. Even though we pass by the distant past, it is evident that the history of its recent rise goes back to the Kameyama (1260 A.D.) and Go-Uda (1275 A.D.) reigns of the Kamakura period.

Thus we have a nationalistic ideology and faith with roots in history and fact which has been nourished by a long stream of emotions. Even though reactionary elements share responsibility for the breaking forth of Japanism to-day, it must be recognized that its central idea and emotion has irrefragible antiquity.

Having discussed the central idea of Japanism, and the foundation for it in history and in fact, let us now point out its weaknesses.

I. Let us omit for the moment thought of the past course of the idea of Japanism. To-day, looking upon the united-family principle as the central element of Japan's national structure, Japanism treats this idea as basic, and extends its applications widely. Now, the problem arises precisely from this united-family principle. It was, indeed, quite true before the 28th year of the Meiji era. But to call Japan the land of a simple unitary family system since that time is simply to close the eyes to facts. Does not Japan to-day include 20,000,000 Koreans in the peninsula of Chosen, and 4,500,000 Chinese in Formosa? It is a great mistake to speak of a single family system, and forget nearly 25,000,000 people of different race. Not only so, but the emphasis on this principle, by sharpening the national consciousness of the Japanese

people, tends constantly to increase their feeling of difference, and with increasing intensity among the other peoples the feeling that they are outside of the family. This emphasis produces 25,000,000 Samaritans within Japan. What greater misfortune for Japan's future than this?

II. Further, Japanism holds: "First the Imperial ancestors, then the Imperial House, then the Japanese people. Hence the Emperor alone possesses the great right of governing Japan." That the basic authority belongs to the Emperor alone means that as a fundamental principle the people have no right to participate in the national government. Our people's relationship to the Emperor is that of the children of a household to its paternal head. "Justice is the relation of ruler and subject, mercy that of father and child." Hence, even though the basic authority belongs to the Emperor alone, the Japanese people feel no dissatisfaction or pain. As children to their father, they gladly submit to the Emperor's reign.

But it is too much to ask that 25,000,000 people of different race shall feel this same emotion. We must realize that it makes a great difference in their feeling of submission, whether the basic authority belongs to the Emperor or to the nation. The "Emperor-organ" theory has been quite discredited and suppressed. But Japan should not have hurried its demise without careful consideration of this point.

We have now come to the place for considering the relation between Japanism and Christianity.

I. However its advocates may defend Japanism, at present it is nationalistic, ultra-nationalistic, and militaristic, in natural opposition to Christianity as international, progressive, and peace-loving. Besides, on the part of Japanism there is a strong tendency to criticize Christianity as an imported doctrine, out of harmony with Japan's national genius, and thus to try to stamp it out quickly by an attack on the emotional plane. On the part of Christianity, further, there has been an unfavorable attitude which regards Japanism as stubbornly mistaken ancient ideas, and refuses to observe its strong and weak points calmly and impartially, giving it its due. Hence up to the present it has been impossible to avoid a constant emotional opposition of the two. In order that Christianity may take real deep root in Japanese soil, and be thoroughgoing in

evangelization, this condition of extreme emotional opposition must be removed, and the relations between Japanism and Christianity placed upon a quiet and fair basis.

II. First, Christianity must cease to argue about the minor detail of Japanism, and recognize that its central principle, the centrality of the Imperial House, having a long traditional and historical background, is deeply entrenched in the popular emotions and in the entire history of the Japanese people. Secondly, it must recognize that this tradition of the centrality of the Imperial House, together with the unity of the race, fits in exactly with the principle of a unitary family system. These are not subject to argument. They are actual facts. The principle of the centrality of the Imperial House, and the unitary family system, even seen from the standpoint of Christian truth, reveal neither inconsistency nor collision. In addition, this consciousness of a single family centering in the Imperial House is an element more precious than material gain in bringing about national unity and accord. If it may be rightly guided, there is hope that in the future it may bring to realization a very special type of social expression through which the Japanese people may make its contribution to the people of the world.

III. We should avoid, so far as possible, opposition to Japanism, and not engage in useless battle. Our object is the evangelization of Japan, not the subjugation of Japanism. If we fight it at all, it must be only so far as it is contrary to Christian truth. At the same time, we should oppose an unintelligent subservience to Japanism. Flattery and subservience tend only to win despising, and bring no profit to Christianity. Recently some have been preaching a "Japanese Christianity." It reminds one of the "Social Christianity" of the heyday of the communistic movement. Such lack of intelligence as seeking to varnish over Christianity with a coat of Shinto lacquer should be decisively avoided.

Christianity must always lead. It is of course necessary to show clearly that Christianity is not inconsistent with Japan's national genius. But to be satisfied with only this much is sheer lack of intelligence. Christianity is always the light of men, the pillar of the state. It also has the mission of making a large contribution to Japan. It is urgent to emphasize this clearly. I

profoundly believe that to Christianity has been given the important office of contributing greatly to Japan's welfare just now. Among such indispensable contributions is one in connection with Japanism. We have seen that the idea which forms the central pillar of Japan's national structure has fallen into a grand dilemma. Christianity must rescue Japan from this dilemma.

IV. From the broad standpoint of the whole population of ninety millions, Japan's unitary family system has as a matter of fact become undermined by the addition of Koreans and Chinese. Yet just here the problem arises. Unthinking emphasis on the unitary family system easily increases narrow nationalistic feeling, and occasions among other races within the land the unfortunate feeling of being treated as step-children. As a result, this unique special characteristic, in which Japan is divinely favored, becomes a source of national division and misfortune. The great urgent problem in Japan to-day is that of discovering a way to maintain this distinction, and at the same time ensure the nation's sound development by a full friendliness and unity with its other races.

I speak boldly from firm conviction—that which must solve this difficult problem that threatens Japan's very existence is Christianity. It alone is able to do so. To maintain the unitary family system and at the same time be on good terms with other races, the Japanese race must first of all completely empty itself, and deal with them with true brotherly love. Without this, hundreds of clever arguments will not avail. It is easy to say, "Be humble toward other races; love them," but it is not easy to do. Of course it can't be done by government orders or the eloquence of teachers of ethics at their desks. Only Christian faith can be the living source of this power. Only the soul that shares in the atonement of the cross of Christ Jesus, that has died and lives with Him, is able to live in such humility and love. This is not empty argument, but fact.

Just as the Japanese people need the love that flows from the cross, so the other peoples need a spirit of wishing to love and to be on good terms with the Japanese. Without this, love and humility on the part of the Japanese, however generous, would end in unilateral emotion. But we must admit that this is a requirement even more difficult than that Japanese should possess love and

humility. Once more, the power that can effectively bring this about is Christian faith. Only as there forms within them the faith that we are all brothers under one Heavenly Father, can they transcend the painful emotions of the subjugated, and taking the Japanese by the hand, call them brothers from the heart.

V. Both historically, and because the Emperor is the great father of his people, we must look upon the doctrine that the basic right of government of Japan belongs to the Emperor alone as correct. Fortunately, under the Japanese unitary family system, the Emperor is the great head of the family, the father, and the people are his children. Hence their submission is not that of servants, but of children to their father, with full trust of spirit. But this is not possible for other races. The Emperor-authority theory places them in the relationship of submission as servants to a master. This fact requires deep consideration.

How can this difficult question be solved? This should remain as a matter of deep concern to Japanese scholars. Christian faith possesses an excellent key for its solution. According to Christian faith, all authority proceeds from the Heavenly Father. Hence the fundamental source of Imperial authority is the Father. As Christian faith looks upon authority, we must see behind the Emperor's authority the will of God the Father. Submission to it thus becomes submission to our Father in Heaven. The feeling of submission as a servant changes to that of submission as a child. Here is a great fact! Accepting the Emperor-authority theory as correct, and also the fact that the country of Japan includes men of other races, the solution of Christian faith is important and indispensable for Japan.

VI. We have seen how important and urgent for Japan is a full friendship and unity with the other races within her borders, at the same time that the doctrine of the unitary family system is maintained. We have also seen how urgent for Japan, in view of the establishment of the Emperor-authority theory, it is that the feeling of submission to the Emperor be not debased to that of servants. The solution of these two questions with fundamental bearing upon Japan's future destiny is possible only by Christianity. In this sense, the mission of Christianity for our fatherland is

immense and weighty. Japanese Christians bear a great responsibility of prayer and effort for the salvation of their fatherland.

We have stated above that Japanism is rooted in a firm faith in regard to Japan's national structure, and that the central pillar of that faith is the unitary family system with the Imperial House at the center. Also, that thus far it has absolutely no conflict with Christianity. Yet the battle line of Christianity to-day reveals a rather strong feeling of opposition to the ideas of Japanism. The problem of aggressive evangelism to-day centers on this point. As has been pointed out, this is not because the fundamentals of Japanism's ideology are contrary to Christian faith. Nationalism and militarism are not, of course, in themselves the essence of Japanism; they merely point out its trend. Hence it is not necessarily impossible to give to it a noble and magnanimous content. Even in the Army pamphlet previously mentioned, the view of war presented in the first two pages reveals even in militarism a possibility of elevation of thought content, an interesting phenomenon. Thus the true source of opposition is not ideological, but emotional. We must fix this fact firmly in our minds.

We should next note the completeness with which Japanism is entrenched. Japan's national education is its strongest and most comprehensive training hall for setting forth Japanism. The primary education for six years of pure, unprejudiced children has as its basis the spirit of Japanism. The result may be imagined. Formerly the most imposing buildings in towns and villages were the temples and shrines. Now they are the primary schools. Besides, there are the various secondary schools, higher schools, halls for training young men, farmers' gymnasiums, Young Men's and Young Girls' Associations. Also, there is the army. The finest youth of the nation are brought together for two years to receive military instruction, and under the name of cultivation of the spirit of the soldier are taught Japanism. So also there are the associations of the reservists with their forms of guidance and training, and the encouragement of various forms of semi-military gymnastics. Further, there is the encouragement of worship at shrines, and the expenditure of large sums of national funds upon them. There is also the attention paid to radio broadcasting, censorship of moving pictures, and the supervision of publications such as books. In

addition to these efforts in the realm of the spirit and intellect, there is police supervision of anti-Japanese sentiment, a negative form of effort not to be forgotten. Thus the Departments of Education, the Interior, the Army, and the Navy exercise their abilities in order that the nation as a whole may stand together much as an army in array for Japanism.

We have seen the forces of Marxism shattered and ground to bits. No doubt the great emotional impetus of the time of the Manchurian incident contributed to this result. But its chief source must correctly be found in the oppressive strength of the powerful organization of an entrenched Japanism such as we have just described.

We consider the apparent opposition between Christianity and Japanism as not due to the nature of their ideas, but to emotional considerations. But with the other party so firmly entrenched, it is not a wise thing for Christianity to continue opposition on such a basis. Once more, the object of the campaign of Christianity is the evangelism of Japan, not attack upon Japanism, especially since the essential ideas of the latter are such as fitly receive the deepest respect of the Japanese people. Desultory attacks upon Japanism are questionable, indeed. Instead of attacking, our chosen method should be to seek to purify and elevate it with the spirit of Christianity. This will not be easy. Many a difficult battle awaits those who surrender all to this spirit.

The era of control has come. In economics, in government, and in education, the power of control is increasingly manifest. Under the circumstances, to think of subjugating the times with our present exceeding lack of control is like a single cavalryman charging a modern battle line. Surely this is wrong. Control and strengthening of the Gospel battle line is the practical problem assigned to us. Let us consider!

(Translation by Willis G. Hoekje)

The Need of General Health Education

YUZURU NOZU

Health education in the broad sense, is anything which educates anyone in matters of health. As I was much interested in health education, I went to America to learn more about it from Prof. Turner, at Massachusetts Institute of Technology, in Cambridge, who is one of the most famous doctors in the field of health education in the world. After attending the conference of the World Federation of Education Association this August at Oxford, England, as chairman of the Health Section, he will visit many countries to see health education, and come to Japan through the Indian Ocean next May. You shall have a chance to hear him concerning health education at that time.

The most striking matter at present in the field of public health in the U.S.A. is, I feel, the health education movement for school children. There, many physicians, educationists, and public health nurses are thinking about health education especially for school children.

Prof. Turner himself worked in the small city of Malden near Boston, to establish an ideal health education program. He used to say that people should have to make their own plan of health education in each country, for one's health behavior is determined in large measure by the customs and practices of the race, the community and the family.

Following his advice, I am now planning an ideal health education program for school children in Tokyo, especially in Kyobashi, which has been set aside as a "health demonstration district."

In Japan, medicine, anatomy, bacteriology, physiology, chemistry, serology, pathology, internal medicine, surgery, pediatrics, dermatology,

Note:—This and the following four articles were presented as papers at the 1935 Conference of Federated Missions.—*Editor J.C.Q.*

urology, gynecology, orthopedics,—have recently made much progress, but the application of these medical sciences is still primitive. We call such an application of medical science public health. Owing to lack of public health, we have still high infant mortality, (about twice as many as in the U.S.A.); high tuberculosis death rate (120,000 deaths every year excluding territories); many cases of infectious diseases such as dysentery, typhoid fever etc. We have another serious problem in our sewage system, which seems to cause infectious diseases of the intestines.

In schools, there are still trachoma, and parasites such as hookworm and sacaris as well as skin diseases. We already have a health education program in Tokyo, and sometimes give health talks, but it is mostly only for the prevention of infectious diseases, and people are used to gathering only to see moving pictures, but not to listen to health talks. Therefore, now, we are planning to have real health talks based on the health educational program.

The school of public health now under construction by the Government as a result of a contribution from the Rockefeller Foundation can in the near future stimulate the public health movement. Our health center will be a branch of this school of public health. In our City Health Center, we have seven divisions: General affairs. Prevention of diseases. Prevention of acute infectious diseases. Child hygiene. School hygiene. Social hygiene, including industrial hygiene. Public health nursing. I believe, health education should be the fundamental, the basis of public health work in each division. To understand health education, people should be trained from the age of childhood.

At present, health has been taught in Japanese elementary schools, in ethics, reading, science, but there is no system to it at all. We made recently a list of health articles from the text books of elementary schools, but this is not enough from the health educational point of view. Although some people know that health has not been taught enough in Japanese schools, it is difficult to improve the situation, for our educational system is too much systematized and too much centralized under the Dept. of Education. It means that it is very difficult to have recitation periods for health.

Here, I shall speak about my plan of health education in Kyobashi.

1. To have short courses for health education for school teachers and school nurses as often as possible. It is the first thing to make them know about health education, for usually those people don't have enough knowledge about health.

2. To attend parent-teacher meetings and mothers' clubs as much as possible, in order to explain health education to parents. Although children are taught well in school, it is useless if good habits are destroyed in the home.

3. To have health classes, at least one, in each elementary school in the district. In such health classes the following is done:

Weighing every month. The weight-height table made by the Dept. of Education shows us the average weight of Japanese school children, but not the normal weight. Therefore, weighing should not be used to decide whether children are mal-nourished or not, but should be used as the individual growth record from the health education point of view. The best method for the purpose is to weigh every month. Intermittent gain in weight or poor annual growth should be referred to a school physician or a school nurse, but at that time, we should know about the seasonal variation in growth. Many children, in Japan (probably from physiological reasons) do not gain in weight from April to July.

Morning health review. (1) Inspection of hands, teeth, neck and face, clean handkerchief and clothing, every morning. (2) Checking of health habits, such as sleeping hours, breakfast, bath, and other important health habits. (3) Exclusion of communicable diseases, such as measles, scarlet fever, diphtheria, etc. People should be taught to recognize the symptoms of these diseases.

Correlation. If the class teacher has enough knowledge about health, he or she can teach health to the children in every lesson, such as ethics, arithmetic, reading, science, music, physical education, drawing, history, geography, composition, etc.

Correction of Defects, such as carriage, posture, trachoma, adenoids, skin diseases, malnutrition, etc. These are the details of my plan for health education inside of the schools.

It is advisable to begin a health education program in the lower grades, that is to say the first, second and third grades, and the primary purpose is to let the children acquire good health habits without understanding the reason why. Attention likewise should

be paid to the fact that health education is always positive and progressive: "do that" instead of "don't do that," and be related to daily life, that is to say always practical.

In April, I formed a health education committee including physicians, social workers, school teachers, public health nurses etc., outside the schools and we have held monthly meetings.

I have divided this committee into four sections. (a) section of health stories or *Dowa*. (b) section of health puppet plays or marionettes. (c) section of health play. (d) section of health films. Besides these four, we shall have also section of posters, and section of music.

At the monthly meeting in May, we selected the topic, "*Kaigui*" that is buying dirty, unhealthy candy out of doors, which often causes serious dysentery for children. Members of these four sections developed the topic in their own way by the health story, marionette, health play and health film techniques. After some practice, we demonstrate them to school children and also to their parents, so that they may not buy unhealthy, dirty candy out of doors.

In the monthly meeting in July, we discussed eight health rules to be followed during summer vacation, namely.

1. Get up and go to bed early, and brush the teeth every morning.
2. Play out of doors in the sunshine.
3. Wash the hands before handling foods.
4. Take baths often to wash the body.
5. Have a regular bowel movement every morning.
6. Be careful of foods and beverages.
7. Don't buy unhealthy sweets out of doors.
8. Wear a *haramaki*, (stomach band) when in bed, lest they should have diarrhea.

Such is the health education program, which I am following now in the Kyobashi Health Center, Tokyo. I have still more to explain to you about health education, but I have not enough time to do so. Won't you please come to see me in my office at the City Health Center in Kyobashi, or write me if anyone of you is interested in health education program in schools?

The Field of Social Service

HELEN K. SHIPPS

The "field of social service" being an "unfenced common," I am sure you would prefer to have me confine my remarks to the fairly well circumscribed *tambo* of medical social service. You are all more or less familiar with the work done by family welfare societies, children's aid societies, and all the forty-seven varieties of social case-work organizations functioning in America. We shall discuss the contribution which the social case-work method has to make to medical practice. It is of interest that the work was started by a physician—and that the functions of the medical social worker as stated by the American Association of Medical Social Workers, and as taught in the eleven schools in America which offer two-year post-graduate training courses—are approved by the American College of Physicians and Surgeons and the American Hospital Association. The Japanese chairman of my own medical advisory committee expresses the same conception when he states that "medical social case work should be considered an intrinsic part of clinical medicine."

Thirty years ago (about the time Dr. Teusler was starting his work at St. Luke's)—medical social work had its beginning at Massachusetts General Hospital in Boston under the leadership of Dr. Richard Cabot, a rarely versatile person—authority on differential diagnosis, more than a moderately good violinist, leader for many years of the men's choir at Kings Chapel—and now sponsoring an interesting piece of work at Harvard Theological School in which the theological students work during the summer at Massachusetts General Hospital in a practical effort to learn what religion can do for sick people. A book to be published this summer will give a report of this experiment—the title was undecided when I saw Dr. Cabot last fall—possibly "Religion in Sickness."

The function of the medical social worker, stated non-technically, very often consists in doing for the patient or his family

AT ST. LUKE'S INTERNATIONAL MEDICAL CENTER



Nursery-Maternity Ward



Children's Ward



Junior Health League Cooking Class

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things which the good old family doctor used to do, or in making investigations and reporting to the doctor family or home conditions which that same old family doctor would have known as a matter of course. Specialized medicine, large hospital organizations, large clinics, make it impossible for the doctor to know the social situation which may be a contributory cause in the patient's illness or the social situation which may hinder his convalescence. A few days ago a patient was admitted to St. Luke's in a state of coma; the social worker went to the home and found an empty poison bottle in the waste basket (the first help—the doctor knew, now, what kind of poison had produced the condition); she also learned of the social and financial situation, of the illness of other members of the family, something of the family history and the contributory factors in producing the man's neurasthenic condition. Steps in social treatment included explanation to the family of the man's neurasthenic condition as an illness (which gave the wife an entirely different outlook); alleviation of the financial worry at least in as far as it was connected with medical expense; long talks with the patient, who gives evidence of returning hope and courage. To rescue the man from dying without these other services would be a thankless medical task. Or a week ago, a mother whose baby had been admitted as a third class private patient came to ask for a reduction of the hospital bill. We found that her husband was in a sanatorium, probably, hopelessly tubercular,—a brother-in-law, who had his own family to support, was paying the husband's expenses and trying to help her with the baby. They had been a self-respecting, self-supporting young couple—but both the situation and the woman had become desperate. Cancellation of the hospital bill relieved the financial situation; the woman, herself, was given a thorough medical examination and found to be all right, and then we assisted her in finding a job. Probably the thing which did her most good was the friendly interest of the social worker who was ready to understand her troubles and to do something about them. Sometimes it is a pleurisy case, and the patient is in danger of tuberculosis unless he can have three months' rest after he leaves the hospital—will the Social Service Department please see what can be done; at home or elsewhere? Or an emergency admission of a mother with appendicitis, and she has no relatives.

in Tokyo who can take care of the baby while she comes to the hospital. At St. Luke's there are some three hundred cases per month in which the six social workers make some social adjustment to help in making the medical work of greater service to the patient and his family.

In fifty years of more or less professional case work experience in the United States, certain skills in dealing with individuals and situations have developed—and a certain facility in using community resources. Thirty universities and private schools have post graduate courses in the training for social work; of these, eleven train especially for medical social work, which requires the same basic training plus a certain knowledge of disease and of hospital and clinic organization and function. If a doctor stops at the office door to say, "I've another rheumatic fever case on Ward B—can leave the hospital in about a week," the social worker must know enough about rheumatic fever to understand what is needed in the way of convalescent care, what resources the community offers for such care, what kind of supervision the doctor would advise if the patient is to be taken care of at home—and she knows that it is her job to investigate the home situation and to make a suitable plan within the next week.

The functions of hospital social service have been stated technically and somewhat dryly as follows:

1. Discovering and reporting to the physicians facts regarding the patient's personality or environment, which relate to his physical condition.
2. Overcoming obstacles to successful treatment such as may exist or arise in his home or his work.
3. Assisting the physicians by arranging for supplementary care when required.
4. Educating the patient in regard to his physical condition in order that he may cooperate to the best advantage with the doctor's program for the cure of illness or the promotion of health.

The reasons for it are as deep as the physiological connection between emotions and bodily action—as deep as the whole conception of regard for the personality of the individual.

The Need of the Spiritual in Healing

JOHN P. HUBBARD

The subject which has been allotted to me on this program is "The Need of the Spiritual in healing." This is a topic which could be interpreted in several ways. The field of spiritual healing itself, is a fascinating one, and one which I could say much upon. However since this is the topic of a paper which is shortly to follow, I shall attempt not to trespass in this field. The interpretation which I should like to place upon this subject is: "The Need of the Christian Approach to the Art of Healing."

What then do we mean by this Christian Approach? What, we may ask, is the difference that Christianity makes as far as the medical profession is concerned? The chief difference that it makes in this field is the same difference that it makes in any field that it touches. It places a new emphasis on the value of human life,—the value of the individual. It is the importance of the one lost sheep, as well as his ninety and nine more fortunate brothers. Whenever and wherever Christianity touches human life, that life becomes something more than an integration of biological reactions, it becomes something intensely alive. It is, indeed, this very evaluation which is responsible for building our hospitals—at least, those of them which are primarily charitable institutions, and not intended as money making concerns. I mean those hospitals where a person sheds his social standing along with his clothes as he enters, and receives the best that the institution has to offer, irrespective of creed or ability to pay.

When the practise of medicine loses sight of this importance of the human element, when the treatment of an ulcer of the stomach becomes more important than the care of the individual who has it, then the art of healing becomes nothing more than a cold science. Many who look on at the medical game from the outside, are often very generous and think of the profession as a noble thing, always inspired by the highest ideals. It would be rather a shock to many of our kind friends to know what

actually goes on inside some of our hospitals. I remember once making ward rounds with a senior surgeon of a certain surgical service (never mind where, it is no hospital familiar to any of you). We stopped at the bed of a forlorn looking creature who was anxious to learn from the lips of the great surgeon what his fate was to be. The surgeon turned to his interne and asked, "What is this case here?" The interne replied, "This is a cancer which you saw the other day and thought to be incurable!" In this brutal way, the poor patient learned of his hopeless condition, and not only that but also the fact that he was nothing more than a case of cancer which was not even of sufficient importance to the surgeon to be remembered. This is hard to believe, but it is true and what is apt to occur if there is lack of the realization that patients are after all human beings who, from the very fact that are patients and individuals in trouble, require more, rather than less, of the milk of human kindness.

You must not judge too severely this impersonal attitude which sometimes appears. Consider for a moment the medical training. Remember that, as taught in the medical schools, the students' knowledge comes largely from the laboratories. He holds in his hand the warm, generous heart of a philanthropist, or perhaps the cold stoney heart of a criminal. To him they are the same,—a bundle of muscle fibers, with four chambers and valves. Or again, he may look through the tube of a microscope at a section of a brain. He sees a multitude of nerve cells, and an intricate mass of connecting paths, but he does not see anything that looks like a thought or an ideal. A soul has never been seen in the laboratory.

And yet I do not want to give the impression that I am deprecating the work of the laboratory. It is indeed in the laboratory that most of the significant scientific advances have been made. Look back over the historical records. Who are the ones who have pushed back the frontiers of medical knowledge? They are, for the most part, men who have devoted their lives to the laboratory. All honor to them! This is an essential part of the profession, but it is not this part that we are concerned with at the present. It is for emphasis on the human side, for which I wish to plea, for the ability to use the discoveries of the laboratory for the benefit of the individual patient.

This is needed most particularly here in Japan, for in Japan the scientific mind has been inherited directly from their German teachers. The Germans had developed to an extreme, the approach from the point of view of impersonal science: and the patient is of less importance than the technique of his investigation.

An analogy may be drawn from a comparison of "religion" and "theology." Here may I be excused if I seem to be straying from the physician's domain. However, I suggest that theology may be called the study of God, whereas religion is life lived in relationship to that God. Theology is necessary to give religion its background of comprehension and reasonableness. Equally the laboratory is essential to establish and maintain scientific accuracy in medicine. But it is also true that the art of the practice of medicine is something much more than the science from which it springs.

Accepting therefore the principle that the art of healing requires the Christian emphasis on the value of life, I get quite out of patience with the question often asked me since I have come to Japan: "What are you intending to do? Are you going to be a missionary or a doctor?" After all what is a missionary? Is he not one who is working for the advancement of Christianity? I maintain that anyone who has accepted the challenge given some two thousand years ago: "Go out and heal the sick," and fulfils his mission keeping before him the Christian values we have been considering,—such a person is a missionary whether he admits it or not, and furthermore whether he is working here or at home.

This does not mean that the doctor should turn evangelist. Rather, on the contrary, the doctor should stick to his doctoring. It is a job quite big enough, and if it is to be well done, it allows him no time to do the work of the priest as well as the doctor.

The need of the spiritual in healing is not for preaching doctors, but rather for physicians who are devoted to the profession they have chosen, and caring for their patients in such a way that these patients, whether Christian or non-Christian, will know that they have come in contact with Christian service. In this world where the spread of Christianity has too often been confused with the spread of modernism, with its evil as well as its good, the hospital can be made an example of what we really do mean by Christianity,—an example of the teachings of Christ at work in the world.

The Spiritual Healing of Disease

C. I. McLAREN and H. M. CARY

I

Any approach to the healing of disease which is to be lifted above the level of reliance upon magic or some lucky chance is bound up with a recognition of the nature and cause of disease. For the purpose of this paper I propose first of all to classify diseases as (1) those of the body (a) of physical causation, (b) of psychic causation. (2) Those of the Mind (a) of physical causation, (b) of psychic causation. Examples of disease of the body of physical origin need little explanation. Some obvious examples are—a bone broken by external violence; anaemia from haemorrhage; asphyxiation from deprivation of oxygen; or beri-beri from a deficiency of vitamin B.

It is only the fanatic who attempts to shut his eyes to facts such as these, or to deny their implications in the treatment and cure of disease. The broken limb requires a splint, the exsanguinated patient a blood transfusion or its equivalent, and so with the other conditions. As I see it the truly spiritual attitude toward such diseases as these is to accept with humility and sincerity God's truth as He has given it form and structure in the natural order.

As St. James puts it, "What doth it profit, my brethren, if a man say he hath faith, and have not works? If a brother or sister be naked and in lack of daily food and one say 'Go in peace, be ye warmed and filled' and yet ye give them not the things needful for the body, what doth it profit?" This same truth is applicable in the treatment of these diseases, and perhaps it may be properly said that, when disease is due to disharmony with the physical environment, the treatment is spiritual only when it definitely sets

Note;—Dr. McLaren's paper, as read by Dr. Cary, appears as part I of this article, Dr. Cary's own valuable comment upon it, as part II. *Editor, J.C.Q.*

itself to the correction of physical disharmony. To do otherwise and to seek some cheap and easy method of magic or of ritual sign and word were a poorer and less spiritual thing than to accept the discipline of science and the obligations in reality which that discipline implies.

What is true of bodily disease of physical origin is true also of mental disease of physical origin. One of the most spectacular triumphs of modern medical science is the cure by malaria of a disease—Dementia Paralytica in which with brain tissue injury there is great deterioration not only of intellectual but also of moral and spiritual faculties.

To turn next to diseases of psychic origins—Just as emphatically as I have claimed that there are bodily and mental diseases of physical causation so unequivocally I state that there are diseases both of the body and of the mind of which the cause is psychic. I stress also the corollary that the only really effective treatment of these diseases is psychic.

It is of course one of the oldest of observations that our emotions affect bodily function. "My bowels" says the Scripture "shall sound as a harp for Moab," and the book of Proverbs asserts that sorrow 'drieth up the bones' and 'causeth the heart to stoop.'

These ancient observations have had striking confirmation and amplification in the laboratories of modern science. Prof. Cannon (who recently passed through Japan) has demonstrated in the most interesting fashion how profoundly emotions of fear, anger and the like affect bodily functions. The heart quickens, the blood pressure rises; sugar content in the blood is increased; and the viscera are disturbed in their functions.

Clinical observation has gone one step further, for clinical experience has been convincing. So eminent a surgeon as Crile of Cleveland does not hesitate to ascribe some gastric ulcers to nervous influences of emotional origin.

This whole conception of the emotional origin of disease is so in accord with the facts of life and experience that one wonders at the ineptitude of so-called science which has sometimes failed to reckon with or even recognize these facts. Even though one were compelled to accept the conclusions of a stark materialism which asserted that consciousness is no more than brain cell function, still

one is compelled to admit that this function as certainly as the function of all other cells has real use. The use of this function is to effect adjustment between perceived environment and the perceiving organism. Can any doubt that it is by perceiving the threat of danger that the animal is quick to avoid the danger?

If body disease is really caused by mental states, it is obvious that the sure way of prevention, yes and of cure, is to alter the mental state.

The cure for indigestion due to fear is to remove that fear; the cure of angina due to apprehension is to remove the apprehension; of a colitis due to intolerable responsibility to give relief from the intolerable responsibility; of a fatigue due to disappointment is to remove the disappointment or—and commonest of all—of a headache due to anxiety is to remove the anxiety.

Modern psychological medicine has done much to elucidate the problems of the cause and cure of this class of disease. The French physician Dejerine has made an analysis of the nature of the disturbing pre-occupations which caused disease. He found that 27% of his patients were ill from fears about their health, 24% were ill from wounds to the affections, 22% from morbid ideas about sex, 14% from scruples of conscience, and 13% from monetary troubles. I find a much greater proportion of the sickness in my clinic is due to economic stress than the 13% mentioned by Dejerine.

Among writers on psychological medicine one of the most helpful, convincing and full of common sense, in my opinion, is Adler of Vienna. His point of view I find much more acceptable than his fellow Viennese, Freud. I can thoroughly recommend Adler's book "Understanding Human Nature."

I have been stressing the fact that emotion writes itself upon the body and may be the cause of organic disease. I wish at the same time, however, to draw attention to the fact that different individuals are widely different in the manner and degree in which their bodies show the effects of emotion. Doubtless there is an overlapping of types, but it is possible to recognize one type with what I characterise as an easy 'spill-over' from the mind into the body; there is another type in whom mind and body seem to be in, as it were, almost isolated compartments. In the first type every small emotion writes itself upon the body; in the latter the

individual may be distracted almost demented with mental strain, yet the body shows a minimum of reaction.

Popular opinion is apt to think of the easy spill-over type of individual as a rather pitiable weakling. Such judgments are unfounded. These individuals may be of high character, strong personality and fine courage. It is no disgrace—though it may be an inconvenience—to have a body upon which the emotions are readily written.

The Gospel narrative has in it that which suggests that such was the case with our Lord.

But to return from this partial digression to the subject of the treatment of bodily diseases of psychic origin, the rational thing to do is obviously to deal with causes; to treat the patient's mental or soul state. There yet remains for consideration that type of mental disease of which the cause also is psychic. The well-known Russian physiologist Pavlow has demonstrated that if dogs be subjected to irritation and distraction, well marked changes occur in the mental state. The capacity for dealing normally with irritant stimulus differs for different individual dogs, but if the amount capable of being borne by a particular dog be exceeded, abnormal reactions occur.

Depending on what might be termed the disposition of the dog, either he becomes depressed and slinks miserably away, or he becomes distracted and excited. The whole reaction suggests the closest analogy with what happens in human beings who have developed melancholia or mania. I recall the cases of two Korean girls, each frustrated and bitterly disappointed because prevented from continuing their study. Grave mental trouble developed: one developed melancholia, the other mania. The nature and cause of the disease was made more clear by the response to treatment. In both cases while sympathy was extended for the bitter disappointment, the emphasis which was consistently urged upon the patient was the truth that the central thing in life cannot be gratification even of a quite natural desire for study but that the human personality must have as central a purpose to accept, trust in and follow the will of God.

In the case of both of these patients the way of mental health and integrity suggested was accepted by the patient, and with that new attitude to life came restoration of mind to normal health.

Several years ago Prof. Jung of Zurich wrote an article concerning the cause of mental and nervous disease. He was referring specially to the cases which have been so common since the depression and political unrest.

Prof. Jung sees the cause in a loss of faith. The systems, economic, political and national, in which men had been placing their practical faith and confidence failed. With the failure of these institutions men's faith also failed, and nervous and mental breakdown followed. The implications of these words of Jung are so near to the subject of spiritual healing and so obvious for a missionary audience that they call for little elaboration; but a simple illustration of the necessary place of faith in life, and its effects-reflex upon the subject, and resultant in his actions-may be allowed.

If a man is called upon to cross a frozen river his happy success in the venture will depend on a belief that the ice will hold his weight and on the harmony between subjective belief and objective reality. If belief, however firm, is mistaken and the ice breaks there will be disaster; conversely, however firm the ice, if the man believes that it cannot hold his weight he does not venture upon it. So it becomes obvious that a prime necessity for the healer who essays to cure disease of psychic origin is to know how he may instil and inspire that sort of faith which is matched with reality and which overcomes.

In closing I would draw a distinction between disease of "soul" origin and of "spiritual" origin. Here I use the word "soul" not in the sense and with the connotation it has in a revival meeting, but in the sense in which I heard it in psychological clinics in Vienna. In this sense there is a psyche or soul not only of man but of animals also, and a dog may even die of soul distress and injury, such as sorrow at his master's death, but a dog knows nothing and can know nothing of the loyalties and revolts of the human spirit in its relations to the truth nor of its suspicions of and confidence towards God.

That is a part of man's nature unique to him; it is not shared even in rudimentary degree by the rest of the biological creation. It is, I believe, very important in the cause of nervous and mental disease, and through this part of his nature he is accessible to a healing which is genuinely spiritual. (*C. I. McLaren, M.D.*)

II

There are at least two things we know about ourselves which help us in any circumstances.

I. We have wonderful powers of recuperation—of self-healing. Haldane declares that the only explanation of these powers open to a believer in the physico-chemical explanation of life is that these powers are miraculous. Without these powers medicine and surgery would be utterly useless to us. In many cases cleanliness and quiet are sufficient to give these powers the only help they need. A great deal of the technique of hospital treatment is built upon this simple fact. The human body with its organs and processes is a perpetual marvel. The more one knows of it the more unreasonable Fear seems. In view of the simple facts practically all Fear should be discarded.

In trying to rid ourselves of unreasonable fears, we shall, of course, get no help from those advertisers whose business it is to keep alive or create fears, to exaggerate common-sense caution into abiding (and commercially profitable) apprehension. A nice looking girl gnaws a huge bone to get us properly worked up about pink tooth-brush. A bespectacled doctor goggles at us in a frightened way to impress on us the necessity of eating three cakes of the stuff a day—and so on through an interminable list. We smile at it all but unless we have developed a mental hide like a pachyderm they leave an impression which is cumulative and tends to make the business of ridding ourselves of Fear difficult.

We have great powers of recuperation, of self-healing.

II. On the three planes of body, mind and spirit, we have reserves of energy which few of us ever use. The common practice is to come up to the first wall of fatigue and quit—under the supposition that we are played out. That supposition is not true. Behind that fatigue barrier are reserves of power whose limit we do not know. We only know that these reserves are great. It would interest you to read William James' essay on "Energies of Men" in his Philosophical Papers. Literally men can do and have done the impossible. When, therefore, Jesus repeatedly challenges us to banish Fear he is not asking us to lift ourselves by our own bootstraps; but only to be the men and women God

made us, beings adequately endowed with power, not helpless playthings of circumstance.

In your last Reader's Digest was a brief quotation from Arthur Sowers Roche: "Worry is a thin stream of Fear trickling through the mind. If encouraged, it cuts a channel into which all other thoughts are drained." That is splendid but I like even better the direct challenge of Jesus: "Be of good cheer!" "Be not anxious!" "Be not afraid!" "Fear Not!" "Fear Nothing!"

There is every reason both scientific and religious to cast out Fear—yet what a multitude of us go about the business of life constantly afraid of something!

Dr. McLaren's paper seems to set a limit to legitimate expectation when we use Spiritual Healing. It is reasonable so to do. Yet there are facts of experience (and no matter how they are explained they cannot be explained away) which would carry us—in hope at least—beyond what seems legitimate expectation, A. in the use of Spiritual Healing to supplement medical and surgical care, and, B. in the appeal to Spiritual Healing in cases diagnosed as beyond cure.

A. surely needs no comment. As to B. I can best explain by recalling briefly the method and the experience of the workers in Emmanuel Church, Boston, who carried on a remarkable clinic in Spiritual Healing for more than a quarter of a century. Nearly every form of human misery was brought to Emmanuel Church. The first step was to send patients to cooperating physicians. If these diagnosed the trouble as curable the Emmanuel Church workers would promise a cure. No patient thus accepted died or committed suicide while under their care throughout their long period of service. However, I was assured that it had often been their experience that a patent pronounced incurable was healed. In other words, *experience outran legitimate expectation*.

We are therefore dealing with forces which are too big (and too little understood) to fall under any categories we know. It is far too early to set boundaries to faith. We do not yet know the extent of our powers of recuperation nor exactly what gives them maximum play.

We *do* know enough to say definitely that a mind at perfect

peace with itself or quickened by hope is not only spiritually but physically an asset—and a great asset—in the healing of disease.

But, like Dr. McLaren, I want to keep within reasonable bounds. No more than he, do I think we are dealing with magic. We are dealing with law.

Moreover, we must take fully into account two laws of life in a Universe of Law.

I. The Law of the Discipline of Pain. Pain obviously plays a great part in the development of personality, and the development of personality seems to be the major purpose of the Universe. It does not seem to me that we can expect to eliminate all Pain by Spiritual Healing. We can, I think, expect to conquer it and use it in building a life.

II. We must likewise reckon with the Law of Death. One who prays must understand that there are times when the mere extension of life for a few more years is certainly not the best thing God can do in answer to prayer. Rufus Jones quotes a friend as saying something with which we can all agree: "We do not want to add more years to life but more life to years." For example, years ago when I was pastor of a church in America I was told by a doctor that one of my parishoners was ill. She was the wife of a man who was a widower with two children when she married him. The family was poor. Neither her husband nor his children had any love for her. She was a mill-hand by day and a household-drudge at night. She was not bright or attractive but she was faithful and hard working and wore herself out. The doctor had told me what to expect. She was dying of cancer with syphilitic complications. I could not find it in my heart to pray that she might recover. A few more years of that kind of life was certainly not the best God could do for her. There were other things that we could do and we did them.

I had a feeling as I read Dr. McLaren's fine paper that, had he been able to come himself, he would have exceeded the limits he set for himself in a paper which he had to send unaccompanied, so to speak. In other words, I felt that he held himself to the irriducible minimum and tried not to venture far into the *possibilities* of Spiritual Healing. But his irriducible minimum carries most of us well beyond the barriers of a host of common and baseless

fears behind which we habitually live. Having heard the paper we more than ever deeply regret that Dr. McLaren could not have been with us to present it in person.

One word more. The answer to the Prayer of Faith either adds something to what we have (what we have being inadequate) or, it enables us to tap reserves of power within ourselves (gifts of God with life itself). Scripture quotations can be found for both points of view. I believe in the second point of view—that we are endowed with all we shall ever need; more than we are ever likely to use—in a word, with life abundant. But the point I would like to make is this, that whether my explanation or the other be the better one, according to *any* interpretation *power is available*. (M. H. Cary, D.D.)

Treatment of Tuberculosis

R. K. START

Tuberculosis, as a rule, is a very insidious disease. In its beginnings, there are no distinctive symptoms, even what changes there are in early Tuberculosis are in his feelings, and not in his appearance. And those feelings, if they are noticed by the patient, are easily interpreted as due to some other disease, much more comfortable to have than Tuberculosis. There are at times, more dramatic onsets than these just suggested, but by going back into the patient's history, it is usually found that prior to the sudden alarming haemorrhage, or crippling pleuritic pain, he had been feeling below par, perhaps fatiguing more easily than usual, or suffering from some indefinite gastric upset. At other times, his friends may have noticed a change in the disposition of the patient; little things upset him which he would, when healthy, laugh at. This and easy fatigue, are the commonest symptoms of early tuberculosis. Gastric derangements, usually temporary, and readily clearing; or pain in the chest, back, front or shoulders, are less common forms of onset though occurring in about 50 per cent of cases.

As I have already remarked, these complaints are common to many diseases but in young people, among whom Tuberculosis is the most frequent disease, such symptoms should not be allowed to go uninvestigated. After a person is more or less emaciated and "coughing his head off," any one can make a diagnosis but then it is too late!

It is because the effectiveness of the treatment of Tuberculosis, about which I am to talk, is to such a large extent dependent upon finding patients in as early stages of the disease as possible, that I have begun in this way, for it is you individually, who are but too well aware how widespread is this disease who can help greatly in combatting it. Apropos of this Miller, an American worker, has this to say, "Early diagnosis is more often made through a

suspicion in the mind of the doctor, nurse, social worker, or intelligent relative, than through physical examination of the chest." Accordingly, every one should know enough to be able to *suspect* Tuberculosis. Another reason is the evil of not knowing, with its dire results in wasted lives.

Patients may be found in the way we have just indicated, and also by the clinics of General Hospitals, or by special chest clinics affiliated with Sanatoria.

The basic factors in the treatment of Tuberculosis are: Rest, Good Food, Fresh Air, and Education. The greatest of these is Rest. The others are good, indeed essential, but are of no avail unless rest is observed. The Sanatorium is the chief exponent of this treatment.

Not so long ago Sanatorium treatment was understood to mean, bed rest, good feeding etc., but little else in the way of active treatment except postural treatment. By 1915 Artificial Pneumothorax had come into very general use. The indications for its use have been greatly widened since then and it is used in many more types of cases.

Artificial Pneumothorax is a form of treatment used whenever possible. The procedure consists in collapsing the lung by introducing air into the pleural cavity which lies between the lung and the chest wall. To reinforce this treatment, or to replace it when pneumothorax is ineffective, or impossible because of the lung being adherent to the chest wall, then the use of further more strictly surgical procedures are undertaken. I will try to give you some idea of what some of these are.

The first is called Phrenicectomy or Phrenicexairesis. This is often used as an independent procedure, and aims at giving added rest to the lungs in selected cases by paralyzing the diaphragm.

The most radical is the operation of Thoracoplasty which involves removing varying lengths of 7 to 10 ribs in one or more stages. This effects permanent collapse and the new bone which forms along the periosteum which is stripped off the ribs and left in place, makes the chest wall rigid. This is an operation used when Pneumothorax is impossible, and also for tuberculous empyema, and in certain non-tuberculous conditions like bronchiectasis. Where the disease process is more limited in extent, partial

Thoracoplasty, or various forms of Apicolysis may be done. This last consists of separating the pleura from the ribs, and by keeping the lung collapsed and by inserting into the resulting space of some non-absorbable material such as fat, muscle or paraffin.

Sometimes Artificial pneumothorax is rendered ineffective because adhesions between lung and chest wall prevent complete rest of the lung, or prevent collapse of a cavity. In such cases, providing the adhesions are of suitable type they may be cut by endothermic current or electric cautery, introduced into the chest by special tube with telescopic attachments.

The use of surgery is steadily increasing in North America and Europe, and will doubtless increase in Japan also. Its advantages are that the period of treatment is often shortened. This is an important consideration economically, and also, when cases are well-selected, a factor of the utmost importance, there is less likelihood of relapse. A prominent thoracic surgeon in the July number of the American Review of Tuberculosis concludes that Surgical treatment of Tuberculosis offers to properly selected patients not suitable for pneumothorax therapy, the best if not the only hope of a complete arrest of the disease, and when that cannot be achieved, a relief of symptoms and prolongation of life.

The economic aspect of "taking the cure" deserves more than the mere allusion which I have just made. Even the fairly well-to-do patient has difficulty in remaining economically independent after 3 years steady illness, and the average man faces dependence on public charity. Too often, in ordinary life, he never regains his independence. Many industries recognize this, and through insurance or special appropriations provide for treatment and supervision of the worker after he returns to work. It has been found that by this plan, not only is a regrettable handicap avoided, but that the period of disability is actually greatly shortened.

One looks forward to the time when this sort of thing will be more generally practised.

It is part of the anti-tuberculosis program to segregate the sick, especially those having bacilli-containing sputum. This usually involves moving the patient from home to Sanatorium, thereby breaking the contact with those about him liable to become infected. In Japan, with something over 10,000 for

tuberculous patients, and an estimated 740,000 advanced cases, it is obvious that the vast majority of these will never see inside a Sanatorium, even for a month or two of training. The United States and Canada have together about 93,000 beds, and still about half a million people never have the opportunity of being isolated from their homes. In such cases, how is the contact broken? Too often it isn't, and still more cases of active disease are the result. The best we can do is to teach how to prevent infection while staying at home.

In the home the patient should have a separate room. This should be a sunny one on the south side of the house. Dishes must be kept separate and should be boiled 3 to 5 minutes after each meal. Sheets used by the patient should either be boiled or soaked for 2 hours in 3-5 per cent Lysol solution. If the patient must be kept at absolute rest, nursing is easier if he is on a bed instead of on tatami. Some of our patients, when returned home, have made serviceable, if rough, beds, out of boxes and planks covered with futon. In one home a room for the patient was made by adding 3 feet to the engawa and the bed placed in this.

Sputum disposal is most important. A cup with lid and removable wax paper holder is the most satisfactory, and it is least objectionable if some one else has to change the holders. When half-full the sputum cup should be filled with saw-dust, wrapped in newspaper and burnt. When the more usual type of enamel cup is used, it should be filled with 5% lysol, allowed to stand for 2 or 3 hours and then boiled for 5 or more minutes.

The patient must have within easy reach, paper handkerchiefs and a paper bag in which to put used ones. He must be instructed always to cover his mouth and nose when coughing or sneezing, then to put the paper in the bag which is afterwards burned. Hands must be washed well after dealing with sputum. It would be well if this instruction were taken to heart by the family also, for common "cold" and influenza would be greatly lessened if everyone covered mouth and nose when sneezing or coughing. It is specially important that they should do this when caring for or visiting the patient, if there is no person without a "cold" to do the nursing. As far as possible, people with "colds" should not come into contact with the patient. They themselves ought to be

in bed. This is because an acute respiratory infection, superimposed on tuberculous infection, active or inactive, may have serious consequences. One may remark here incidentally, that the "colds" often complained of by tuberculosis patients are more often tuberculous, an indication of an exacerbation of the disease, especially if they do not clear up quickly. Similarly, repeated "colds" in an apparently healthy person, which take long to cure should looked upon as suspicious of Tuberculosis.

Fresh air, night and day, is very necessary, but it is unnecessary to freeze the patient. Old or very feeble persons do not bear the cold well, but young persons can be hardened to a surprising degree. At the same time there should not be any actual hardship involved, and when necessary hot water bottles should be used. The patient should be dressed lightly and warmly. The amount of clothes beneath the patient are usually of more importance than those on top. Cold air is a good nerve sedative. When clothing is not too heavy, it helps in keeping the skin in good condition, and this is a factor in preventing colds.

If we could segregate every case of Tuberculosis as soon as found, and could find every case it would not take long to control the disease, but at this is obviously impossible, prevention becomes as important as treatment. Segregation in Sanatorium and home is part of this prevention. Sanatoria or general hospital out-patient clinics aid further by examining and following up persons who have had contact with patients. By this means they find still other cases, and are able to teach families how to take care of their health. In this work the Public Health Nurse is indispensable. Another phase of the same work, perhaps more fundamental, is the Well-baby clinic. These are badly needed, to train mothers how to care for children most effectively, and to note and urge correction of defects in earliest stages watching the child's health until it enters primary school.

When the child is at Primary School the work of guarding his health should be carried on by School and Public Health Clinics. Cases of Tuberculosis are few among Primary school children, but there are some, and they increase rapidly after Middle School age is reached. Hence surveys for the detection of Tuberculosis are necessary throughout school life. Probably the majority of children

acquire infection with the Tubercule bacillus but in only a small number are there any symptoms by which this can be recognized. For such children, the Preventorium is valuable, and a term spent there will often save a sanatorium bed later on. Preventoria are not intended for children with adult type tuberculosis. They are excellent in glandular tuberculosis. Children are given the regular rest with supervised exercise etc., necessary to restore them to health. These institutions are also useful in restoring to health children suffering from malnutrition, or recovering from infectious diseases like measles and whooping cough, all of which are apt to be followed by Tuberculosis. For other children below par the change and regular life provided by open-air or forest schools are all that is necessary. Unsatisfactory living conditions, the presence of healthy children, or disciplinary reasons make it the best institutional treatment advisable for most of the children of the type we have been considering.

There are other factors also, but I hope that from the very brief sketch which I have attempted you will readily understand that Tuberculosis is a problem in which not only all the machinery of Public Health we possess, and much more that we need, and all sanatoria, doctors and nurses are necessary, but a problem which even if the supply of these forces began to be adequate, Tuberculosis would still remain unconquered unless everyone is helping, and so I want to enlist your interest and aid also, in the campaign against Tuberculosis.

Christianity and Business

I. The Daimaru Store and its Program for its Employees

T. TOMIO

In discussing the question, "Christianity's Contribution to Youth Through Guidance in Vocation" I shall from necessity have to limit myself to practical matters which have come into my own experience as manager of the Kyoto Dai Maru Department Store. Even at the risk of being personal, I feel that I can best develop the subject in this way.

Usually a building is constructed of such building-materials as stone, iron, wood, brick and glass or materials of more recent invention and manufacture. But any or all of these materials are of little use so long as they are only piled up in disorderly fashion. The materials must be assorted according to merit; they must be joined and fitted together according to design, adapted to a definite purpose. Then only can we lead our life there tranquilly, regardless of rain or wind.

Perhaps most pioneers experienced great difficulty in making progress even in their immediate circles. More difficult still has it always been to change the larger community and to transform it into the "Realm of God." But hard as it may be, this is our task, and it will never be accomplished unless each one of us accepts the challenge at once. To complete the reconstruction work necessary in society—assorting, reforming, or remodelling the complicated social organization into a fine, peaceful and enjoyable world—is our heart-felt desire and purpose.

To make my meaning more clear please allow me to refer to our Daimaru Store in Kyoto where I am working as manager. At present we are employing some 1,500 men and women. For the most part they are young and virile with life, most of them being in later adolescence.

Almost without exception each one is a member of a family to which and for which he or she is responsible. There are fathers and mothers, brothers and sisters, and in a few cases a young wife or husband and perhaps a small child or two, in addition. Let us imagine that each one is directly concerned with a family of five. Unless I take my responsibilities very lightly I become at once concerned with the lives and destinies of a group aggregating some 7,500. Nor is this the end. As you know in Japan each person is likely to have intimates or relatives to the extent of three or more. Using three as the basis of calculation my group reaches a total of 23,000 with any or all of whom I have direct or indirect concern.

If I think of my position in any such terms—and I do not see how I can do less—my responsibilities in my store at once become tremendous.

From the standpoint of making our store a business success it is the responsibility of the manager to secure conditions which make success possible. At least one—if not the most important factor toward this end—is the development of a personnel, within the store itself, such as will have at heart not only the rendering to the store of their highest service, but also looking on their work as a service to the community at large.

This being true, I feel it is essential that the employees of our store should lead daily lives as free as possible from care and anxiety and temptations of various kinds. We are always giving much attention to the problem of how we may help our workers to lead tranquil, happy lives both while they are in the store, and while at home or mingling with their fellows in social relationships. We want to help them to remain gentlemen and ladies under all circumstances.

In order to obtain these objectives we form clubs and associations and hold meetings of various kinds with lectures, entertainments and educational features for the welfare of the young people. For example :

In physical culture we have baseball, swimming, mountain-climbing, archery and angling clubs.

In the field of taste; we have Haiku, Chado, Ikebana, Shiseki Meguri (visiting Historical spots) Utai Reading, Music and Religious meetings.

Such activities as the above are supported partly by grants from the store and partly through membership fees. Everyone is encouraged to identify himself with one or more of these activities according to his own choice.

Upon one occasion Doctor Matsuura of the Medical department of Kyoto Imperial University addressed us, at our request, on the "Evil Effects of Liquor," using lantern slides to illustrate. For a part of the lecture we had both the young men and the young women present. Later we excused the young women and asked the lecturer to go into the ill effects of liquor on future generations, dealing with the terrible evil customs and temptations which are associated with drinking. As a result of this address more than ten of our employees who had cultivated the habit of drinking were led to see the folly of intemperance and to govern their lives accordingly. This was a matter for rejoicing.

Two speakers who have profoundly interested and impressed our Daimaru group are Professor Iwahashi, the blind philosopher of Kwansei Gakuin and Lieut-General Yamamuro, Commander of the Salvation Army. The former thrilled the group by his experiences of coming through his state of mental gloom at the loss of his eyesight to the radiant view of life which he now holds. And when the latter addressed us on "The Road to Salvation" a hush fell over the crowded, attentive listeners intent on hearing every word. I, myself was deeply impressed that these men were tapping sources of life possible and essential to all people. And I should like to express today my deep conviction that such addresses as these, occasionally, with a program of education and recreation as suggested above, will work wonders in furnishing young people with the motive power essential to the development of high character and personality, in the individuals, as well as lifting our entire enterprise to higher levels.

It is our custom to say to our employees—and sometimes in the presence of new-comers and their guardians—somewhat as follows:—

"Though our store is a commercial concern, if anyone comes here thinking only to draw a wage commensurate with the work done it is far from our real motive.

"Needless to say, material commodities are a necessity, but we

desire each of you to hold firm the conviction that you "should make good" the shortcomings, each of the other, and also each should emulate the virtues of the other—so that each one may build a perfect character.

"Our store is just like a school without a text-book; it is a school in practical training where each one can find opportunity for applying and practicing what was learned in primary as well as secondary school from which all of you have been graduated.

"Now that you have come to be employed in this store, we want each of you to have a desire for self-culture and self-development for by so doing each one will become a transforming power in his family, group, village, town, and larger neighborhood and community in which he lives, for

'Where a rose is in bloom

Even the earth is sweet with fragrance.'

It is my firm belief that as our young people develop into mature manhood and womanhood—even though they be far separated from us—the tiny seeds sown in their youthful minds while employed at Daimaru's Store will spring up and grow, as it were, into stately plants and even trees whose beneficent boughs will offer shade and refreshment to many a weary traveller along life's highway.

In short, I am holding ever before me at one and the same time two objectives. On the one hand we are striving daily to sell not one, but a thousand different commodities which will meet the needs of our clientele. On the other hand we are ever looking with eager anticipation for even the slightest evidences of growth and flowering and fruitbearing in the lives of each and every one of our big Daimaru Family.

II. Brotherhood in Business

WILLIAM M. VORIES

To condense an hour's topic into a ten-minute paper necessitates the use of rather dogmatic statements, stript of all arguments or

SCENES AT THE OMI BROTHERHOOD



Girls packing "Mentholatum"



The Main Building

THE OMI BROTHERHOOD



Architectural Offices



Draughting Room

explanations. The hearers must verify—or question—or investigate—all the details which a comprehensive paper would contain.

“Our Christian responsibility toward Youth” will not be satisfactorily discharged until we make our religious principles effective in everyday life—and that means in business. Youth demands reality; not theorizing. With youth, an ounce of demonstration is worth a ton of argument. Therefore we come to the subtopic of “Brotherhood in Business” with a feeling of having reached the core of the Conference theme.

I

The *core* may not be as beautiful or as toothsome as the outer apple, but the seeds are there—and the future is with the seeds.

Two fundamental obstacles to “Brotherhood in Business”—which is only another term for Christian Business—have grown up in our industrial age; largely abetted by the materialistic school of Economists. Regardless of whether the Economic system in vogue be Capitalism, Socialism, or Communism,—the curses of industry are the Profit Motive and the Exploitation Method.

These two demons have taken possession of both Capital and Labor and are the underlying causes of the conflict which separates these two arms of production.

Christian Business requires a *new motive* and a *new method*. Both the hand-worker and the brain-worker—the laborer and the supplier of resources—the producer and the consumer—must cooperate in the common task of producing what the community needs and in doing it for the joy of creating and the duty of service—instead of for personal profit.

If there were time, we should consider such details as:—

1. Hours of work so limited as to permit of physical, mental, and spiritual recreation and development for all workers.
2. Supplanting of the relationship of Employer and Employees by a cooperative partnership, in which all share in responsibility and in any proceeds or profits; and in which the health, happiness and usefulness to society of every person must be held above Money in any form.
3. Profits reduced to a minimum, and kept secondary to quality of product and service.

4. Wages of all—from officers to laborers—determined by actual needs of family.
5. Simplified Living for those of higher pay, in order to improve living conditions of those of lower pay scale.
6. Same Insurance for all—for emergency expenses, old age, etc.
7. The success of any Business venture to be measured not by profits produced but by the degree of improved physical, mental, and spiritual condition of every person connected with the industry in any capacity.
8. Cooperate with anybody, but never enter into a business partnership with a non-Christian.
9. No individual should be able to amass a million dollars and no family should be permitted to suffer poverty.

Such, in brief, is Christian Business. But is it possible in this twentieth-century world? Many hard-boiled men of business claim it is impossible. Since the first century, many disciples of Jesus Christ have believed it possible. In our day not a few economic and social theorists are declaring it both possible and necessary, in order to save the world from a chaotic reversion to barbarism. The Omi Brotherhood, for more than a quarter-century, has been attempting to demonstrate that it is not only possible, but desirable, here and now. It is doing this—through a number of channels—professional, industrial (including manufacturing) and ordinary commercial business (both wholesale and retail),—in other words, in practically all the usual lines of industry. And it is doing all of this as a definite means of evangelization—as a demonstration of Christianity.

II

That it is effective *economically* could be best demonstrated by an examination of the organization's accounts. This is hardly the place to publish figures; but it is perhaps sufficient for the present purpose to note the following facts:

During the years of World Depression, the Brotherhood's business has steadily increased. Its staff has more than doubled. Its plant and property have more than doubled. It has been able not only to sustain its staff and dependents, to the number of more

than 400, and carry on direct evangelistic and philanthropic enterprises to the extent of several hundred thousand yen; but also to contribute tens of thousands of *yen* to other missions, churches and such Christian work.

Practically all of its "higher-priced" workers could get double, or more than double, their present incomes by accepting offers in other organizations. Practically all of its "lower-priced" workers receive much more than they could get elsewhere. Practically none has ever left the organization when offered (as perennially) better pay elsewhere. None has become a rich man, or expects to. Many of those longest in the Brotherhood are entirely happy with not even a personal bank account. And "nobody works for money and nobody works for praise"; but better workers or more loyal, we believe, cannot be found in any place.

The Economic effect upon our community may be surmised from the following incidents:—

1. Recently a disgruntled local person sent the Mayor of Omi-Hachiman an anonymous letter threatening to kill both the Mayor and myself if he did not carry out the demands of the threatener. The Mayor, in reporting the matter, said: "Of course, I think this only a bluff, but even if he meant it, and should kill me as a political gesture, the people would never stand for his killing Mr. Vories, because the Omi Brotherhood is the greatest economic asset of our town."

2. A European Engineer, visiting The Omi Brotherhood after eight years in Japan, remarked that he had never before seen so many *happy* and *healthy* faces in one place. And he added that if he had come into contact with this organization and its business methods at the beginning of his sojourn, his entire outlook on life might have been changed.

III

That it works as an evangelizing means, we may infer from a few cases, out of many:—

1. About 20 years ago, a young Buddhist priest (a youth in his early 20's) called upon us to discuss religion. After a heated argument that lasted until two a.m., it suddenly occurred to me

that we were a pair of fools to try to persuade each other by argument. I challenged the priest to an experiment of living together for six months without mentioning religion. Observing Christianity at work in our industrial departments, he announced, during his seventh month with us, his conversion to Christianity; and until his death he continued with us as a devoted and valuable fellow-worker.

2. In 1923, an Agnostic student of science in the Imperial University, came to us for plans for a modern residence. Before the house was completed, he was studying Hebrew and Greek in order to read the Bible in its original tongues. Later, becoming a professor in the University, he gave his summer vacations to rural evangelism. Last year he resigned his chair in the University to devote all his time to rural evangelization—at his own expense.

3. Last winter, on board a Pacific liner, I met a rampant, argumentative, French Atheist, who tried to quarrel with me because he heard I was a missionary (also a youth in his 20's). I refused to discuss religion with him, but dared him to spend a month in the Omi Brotherhood as a critical observer. He asked what we should do if he overthrew the faith or the morals of our young men, and was told that he was welcome to try.

At the end of four weeks, he was a different man; only prevented from joining the staff of the Brotherhood because he felt himself unworthy, and declaring his intention to qualify for joining later.

These were his words—and they may well sum up our position:—"But this is different. Here you really believe, because you practice your faith in your business.....I have never seen or heard of anything like this. Nobody could argue against this kind of religion."

I might continue giving similar cases all day. But is it necessary?

The most discouraging difficulty about carrying out a Christian business venture is the sad fact that so few "Christians" will lend it their support. They choose to patronize any non-Christian institution or sweatshop factory if they can save a few pennies on their purchases by so doing.

The Japanese Scene

Recent Books by Dr. J. A. B. Scherer

C. P. GARMAN

AMONG THE RECENT English-language books on Japan, of special importance to the readers of this magazine are those coming from the prolific pen of Dr. James A. B. Scherer. This writer is not one of those who ventures into the oriental field simply as a means of riding to fame or of gaining a livelihood by taking advantage of the sudden interest which the West manifests in Japan and its environs. Nor is he one of those who misinterprets the old saying about "he who runs may read" into "he who runs may write" and as he races through the land combines interpretations and misinterpretations; observations both his own and those culled from the writing of others, with or without giving credit; fact and error, not knowing the one from the other; and departing leaves it for his publishers and sometimes his financial backers to learn afterward what they have shared in perpetrating.

Dr. Scherer gained his first insight into Japanese culture and Japan's problems while serving here as a representative of a Mission Board during the early 1890's. Since that time he has been a sympathetic interpreter, having written in all nine books on Japan. While early severing his relation with a Mission Board, his writings today identify him as one with the zeal and message of a missionary. Peace and international good will, which play a large part in the interests and activities of those engaged in church extension or are associated with educational or social institutions, are also his great concern. One is reminded of the decision early in life of Dr. I. Nitobe, when he resolved to become a bridge of understanding between the East and the West. Dr. Scherer has for the most part aimed at interpreting Japan to the West, although one of his recent volumes is the reverse.

In quick succession have come from the press the following titles:

JAPAN WHITHER, (March 1933) 10 imprints, followed by a Revised Edition in March 1935.

THE ROMANCE OF JAPAN THROUGH THE AGES, July 1933. This is a reprint of the same title previously published in America. Three

Japan imprints were followed by a Revised edition in December 1934, bringing the account down to the enthronement of the Emperor of Manchukuo.

MANCHUKUO,—A BIRD'S EYE VIEW. September 1935. The fourth imprint is dated March 1935.

JAPAN'S ADVANCE, June 1934, Three imprints, June and July.

AMERICA—PAGEANTS AND PERSONALITIES. November 1934.

PILOT AND SHOGUN, A novel. May 1935.

"WHITHER JAPAN." Written for the definite purpose of promoting understanding of Japan's problems by Americans, and of the American viewpoint by Japanese, this book was the outgrowth of the feeling that needless confusion and misunderstanding existed between the two countries, which could be cleared away to some extent by a clear-cut concise statement of the problems involving the misunderstanding. While the author denies any attempt to solve the problems discussed, there are evidences that he hopes to make some contribution thereto.

The author is no narrow protagonist for either Japan or his own country as against the other. He does not hesitate to criticise America, nor to suggest that certain Japanese ideas and interpretations are mistaken. Wherever positive suggestions are offered or wherever what might be considered as criticism of Japan's policy is made, it is done in a way and in language that should in no way give offense.

The problems discussed are those growing out of the Washington Conference, the American Immigration Act of 1924, Economic relations between the two countries, the Manchurian situation, and the Shanghai incident.

The author's viewpoint with regard to events in Manchuria is that "Japan was harassed by Chinese soldiers in protecting her Manchurian property times almost unnumbered before she finally struck. When she did strike,"—there was as much, perhaps more, to be said for the powers taking the view that she was exercising her police rights in protecting her lawful property, than that she had violated the Kellogg Pact. Thus he concurs in the interpretation of George Bronson Lea, Adviser to the Manchukuo Government. He also states it as his conviction "that Japan is sincere when she says that she has no designs on China proper, and that she desires the actual independence of Manchukuo. But to convince the whole world of this is a different matter."

Especially important does the author consider it for Japan to win back the friendship of China, which he conceives as possible if the long historical view is taken, though some Japanese shyly wonder if this can be done. Japan's future depends on improved relations with China, with whom the ties of language, literature, art, law,—all that makes civilization, as well as propinquity and trade relations bind her. The fact is,

the two nations must face the future together. Scarcely less, Japan's future depends on the friendship of the United States. Not only is the latter one of her three closest neighbors, but economic relations of the two nations are interdependent. With the friendship of China and of the United States assured, and with an independent and prosperous Manchuria, she would be safe against any conflict with Russia. Nor are her internal problems insoluble, since "her heart is sound." The alternatives appear to Dr. Scherer to be either destruction in a general war of which she would be deemed the instigator, or by summoning all her reserves of wisdom and forbearance, achieving a destiny worthy of the highest aspirations of *Nippon Seishin*.

"MANCHUKUO—A Bird's Eye View." The sub-title is used in both a figurative and a literal sense, as the author saw much of the country from airplanes placed at his service by the governments of Japan and Manchukuo. Naturally, this will lead some to reply "Of course" to Dr. Scherer's conclusion "I have seen Manchukuo for myself, and believe in it." This does not mean that he considers all problems solved, for he enumerates several that are far from it. It is admitted that foreign investors need assurance of fair treatment. He states that the new government has scant success in suppressing or even regulating the opium trade, at least as far as Harbin is concerned, His placing the Japanese advisers to the Manchukuo government on a par with the foreign advisors to China seems a bit naive. Both in this book and in the former, the author sees China's chaotic condition as the cause for the imbroglio, and the situation aggravated by the inability of the powers and the League to recognize this fact.

There is much interesting information given about the Manchus of the past, about the industries, concerning leading personages, as well as the author's own observations and interpretations. Reading between the lines, one finds, as in the former title, cognizance of the fact that the book will not be read by Westerners only. Suggestions for improvement are not lacking though thorough belief in this experiment in state planning is uppermost.

"JAPAN'S ADVANCE." The author's purpose in this book is to interpret to America, especially, the remarkable development of Japan since the beginning of the world war in 1914 from an agricultural to an industrial nation. As economic competition seems to be the only probable cause for conflict, the author believes that an understanding study of each other's resources and needs, followed by mutual planning would easily make the two nations supplement each other. Co-operation should obviate conflict, as the requirements of the two countries do not lie in the same channel.

Even those who have lived in Japan throughout the past two decades and have seen the changes coming, gradually at times, and again with leaps and bounds, will marvel as they follow the author through his summary of what has taken place, first in the heavy industries, then in the light as he enumerates Japan's inventions, the Toyoda loom, the Takuma boiler, the high-speed camera, etc. and realizes what it means for the future, now that Japan has practically overcome the loss sustained in this line by her isolation throughout the two and a half centuries during which the West became mechanized; as he relates what is going on in the line of her key industries, cotton, wool, silk and rayon; as he recounts the changes which have come about, both with regard to women and to industry, since their entry therein.

IT IS BUT NATURAL that these books, written within a period of about two years, and covering the same ground should reveal unity of viewpoint, style, etc. In fact, identical quotations are not infrequent. And it might as well be stated here that the author's quotations are numerous, and selected from a wide field, of course, with reference to his conception of what is going on, and what the future is likely to be.

Some of the basic conceptions may be summed up in a few sentences. The confusion of the past few years is largely attributable to the chaos which is China. Manchukuo was inevitable. Japan is sincere in her claim that Manchukuo will exist as a separate entity, and that she has no political designs on China. Manchukuo is succeeding, and its recognition by other countries would be the greatest possible contribution to stabilization and peace. The rift between Britain and Japan began with the construction of the Singapore base, was widened by the Lytton Commission, and again by trade policies under Mr. Walter Runciman. British diplomacy should repair this hurt. U.S.S.R. and Japan are coming nearer together through the Soviet's refusal to join in the Geneva deliberations over Manchuria and the sale of the Chinese Eastern Railway. Still each suspects the other of aggressive intentions, and therefore resorts to preparedness. Any conception that the U.S.A. and U.S.S.R. rapprochement have any connection with Japan is a mistake. U.S.A. and Japan relations can be improved by the former placing the latter on the quota basis in her immigration policy and the two co-operating in their economic policies which should be supplemental rather than competitive. Especially valuable to all concerned would be a security pact of the Pacific brought about by the powers having the largest stake there.

News from Christian Japan

Federation of Christian Missions in Japan Thirty-Fourth Annual Meeting, 1935

A. R. STONE, SECRETARY

The Thirty-Fourth annual meeting of the Federation of Christian Missions in Japan was held in Karuizawa from August 2nd to 4th, 1935. Sixty-four delegates, representing 28 mission bodies, responded to the roll call.

The duration of the Conference was shorter than usual this year, beginning on Friday morning, and closing with the Sunday services. Friday morning, Saturday afternoon, and part of Saturday evening were devoted to business. Friday afternoon and Saturday morning were given over to papers and discussion on the theme of the conference. On Friday evening the annual Federation reception was held; and the latter part of Saturday evening was given over to the Federation Communion service.

Mr. G. S. Phelps was the Chairman, and the Rev. T. T. Brumbaugh the Secretary of the Federation for its 1935 annual meeting.

The general theme of the Conference was "The Ministry of Healing"; and this was approached from two angles, Friday afternoon being devoted to "The Need of the Ministry of Healing" and Saturday morning to "Methods of Healing." The Federation was very fortunate in being able to hear papers by experts on Christian medical work in the Orient.

"*The Need of the Ministry of Healing.*" Dr. H. M. Cary ably presided over the papers and discussion on this subject. The first paper, on "The Need of the Spiritual in Healing," was by Dr. J. P. Hubbard, M.D., of St. Luke's International Medical Center, Tokyo. The next paper, on "The Need of General Health Education," was read by Dr. Yuzuru Nozu, M.D., Director of School Hygiene in the Tokyo City Health Centre. Miss. Helen K. Shippo, of St. Luke's, then spoke on "The Field of Social Service." Dr. C. I. McLaren of Severance Hospital, Seoul, was unable to be present, but his paper on "The Spiritual Healing of Disease" was read by Dr. Cary. Dr. Cary then read a paper constituting his own comments on Dr. McLaren's paper.*

* The five papers mentioned above are printed in this number of the *Quarterly*.—
Editor J. C. Q.

"Methods of Healing." Miss. Christine Nuno of St. Luke's International Medical Center gave capable leadership to this part of the program. Rev. R. D. McCoy read the first paper on "The Work of the Medical Cooperatives," quoting freely from a pamphlet by Dr. Kagawa. Mr. McCoy told of the history and vicissitudes of the medical cooperative associations in Japan, and he declared that medical cooperative hospitals provide a new economic organization in the original spirit of medicine as a benevolent art. Dr. Herbert M. Bowles, M.D., of St. Luke's, followed with a paper on "The Place of the Christian Hospital," pointing out that there is still much medical work which can be undertaken by the Christian movement in Japan, and that it is not always necessary to establish a hospital in order to engage in medical work. Dr. R. K. Start, M.D., of the New Life Sanitarium, Obuse, read a paper on "The Treatment of Tuberculosis," which appears in this issue of the *Quarterly*. Miss Nuno then called on Dr. W. M. Vories to tell of the Omi Brotherhood's Sanitarium, and on Miss A. Roberts to tell of the Church Missionary Society's Centre in Ikebukuro. Miss. Nuno told of Mr. W. Huckabee's centre in Hiroshima, and in closing drew attention to the wonderful field of service in the field of nursing for girls' school graduates.

Rev. W. J. M. Cragg, D.D., of Kwansei Gakuin, Nishinomiya, led the Federation in the devotional periods on Friday and Saturday mornings. On Friday morning, Dr. Cragg spoke on the healing ministry of Jesus, of our need to know His healing touch in our own disordered lives, and of our call to pass this touch on to others. On Saturday morning, he spoke from Acts 2:42, "And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread and in prayers," pointing out that in this present day these words still present the basis for a rich and fruitful Christian service.

The Federation's annual Communion service was also conducted by Dr. Cragg. The Saturday evening session was brought to a close by this dignified service of commemoration and rededication, in which all partook of the Sacrament of the Lord's Supper.

The Sunday services began with an early morning devotional service led by Rev. J. F. Preston D.D., of Korea. Dr. Preston emphasized the need of preaching and living the full gospel which satisfies both the spiritual and physical needs of mankind. At the Sunday morning union worship service held at 10.30, the Chairman, Mr. G. S. Phelps, speaking on "Running the race that is set before us" challenged the Federation to optimism and greater effort in the days that lie before us. With the morning service was combined the memorial service led by Dr. A. Oltmans. On Sunday afternoon, the union Vespers were led by Rev. E. H. Cressy of China, who spoke of the problems common to the Christian

movement of China and Japan, and emphasized the need of greater specialization.

Friday evening was profitably devoted to hearing messages from fraternal delegates and to the annual reception to delegates, fraternal delegates, and guests. The three main addresses of the evening were given by Rev. Akira Ebisawa, fraternal delegate from the National Christian Council of Japan, Rev. Earl H. Cressy, fraternal delegate from the National Christian Council of China, and Dr. J. F. Preston, fraternal delegate from the Federal Council of Protestant Evangelical Missions in Korea. Mrs. Cressy and Mrs. Preston were also introduced to the Federation. The conference was very fortunate in being able to get a realistic glimpse into the problems facing our sister churches in Korea and China. Dr. F. W. Heckelman presided over the evening's program which was brought to a close after the serving of delicious refreshments.

Most of the annual routine business was dealt with at the Friday morning session. The reports of the Executive Committee and of the Treasurer for the past year were heard and accepted. Committees for the duration of the conference were appointed. The representatives of the Federation on various Boards and organizations gave brief reports; the standing committees and the publications of the Federation submitted their reports which were accepted; and the Hon. Hampei Nagao gave a full and enlightening report from the Christian Literature Society.

During the latter part of Saturday afternoon, the following actions were taken: (1) On the suggestion of Mr. Ebisawa, the Federation took action joining the National Christian Council in urging the 1938 World Conference of the International Missionary Council to meet in Japan; (2) it was requested that the Japan Christian Year Book be published, if possible, by March 15th of each year; and (3) the Editor of the Japan Christian Quarterly was authorized to enlarge the present Committee on Publications to form an Editorial Council.

The remainder of the business was completed early Saturday evening. The Committee on Resolutions presented resolutions of gratitude to Dr. Charles I. McLaren of Seoul for his scholarly paper, to Dr. Cragg for his leadership of the devotional periods, and to the officers, sessional committees and speakers for their unstinted labours. A resolution of congratulation was sent to Bishop-elect Mann of Kyushu, who has long been a familiar figure in the Federation. The report of the Committee on Nominations was heard and accepted, the results of which appear at the end of this resumé. The final part of the business program was the introduction of the new Chairman and Officers.

The Future Status of the Federation

The most important and significant action of the Federation in 1935 was its action on the report of the Committee on the Future of the Federation of Christian Missions in Japan. The consideration of this report took up the greater part of Saturday afternoon,

Dr. C. W. Iglehart, chairman of the committee, first read their report making necessary explanations. This report gave a historical sketch of the origin and development of the Federation, and the contemporaneous history and development of the Japanese Church Federation and later the National Christian Council. When the missions and churches federated in 1925 to form the National Christian Council, the Federation of Christian Missions did not disband but continued "for fellowship, education and inspiration." Actually, the Federation continued many of its former administrative functions, and this left "a curious interlocking of functions on the mission side which has no counterpart in the church representation, and which leads to constant confusion." The Committee felt strongly that the continued existence of the Federation as a body with administrative functions was clearly anomalous, and that the purpose of a federation of missions or missionaries should be *only* as an organ of fellowship and discussion.

With this background, the committee recommended that the Federation of Christian Missions "be changed to a Fellowship of Christian Missionaries the chief purpose of which shall be the holding of an annual meeting for fellowship, education, and inspiration." After a long and detailed discussion the 1935 annual meeting took unanimous action favouring this recommendation of the committee. Following this the Federation considered one-by-one the amendments (necessary for such action) to the Federation constitution as submitted by the committee. These proposed amendments with slight changes (really a constitution for the proposed Fellowship of Christian Missionaries) were passed by the Federation, and will take effect if the necessary final action is taken at the 1936 annual meeting.

The one fundamental change in constitution proposed is that membership in the Fellowship of Christian Missionaries would be open to all Christian missionaries in Japan. It would not be a delegated body (like the present Federation) representing *missions* as such, but would be a fellowship of *missionaries*. Nevertheless, the hope was strongly expressed by the committee that the former constituent bodies (missions) of the Federation would continue their financial support by aiding in the expenses of their members in attendance at the annual meeting of the proposed Fellowship. The incoming executive was asked to communicate

with the constituent missions explaining the changes contemplated and requesting their strong support for the proposed Fellowship of Christian Missionaries in Japan.

The committee had also worked out a tentative program for transferring the present administrative functions of the Federation to other bodies. It was too early to take definite action in this, and the incoming executive was asked to negotiate with the National Christian Council and such other bodies as may be involved in the necessary administrative adjustments. The executive is thus to prepare a program of transference or discontinuance of the remaining administrative activities of the Federation, and is to report to the 1936 annual meeting of the Federation for final ratification at the same time as the necessary constitutional changes come up for ratification.

Officers, Committees, and Representatives for 1935-36

OFFICERS—

Chairman—C. W. Iglehart.
Vice Chairman—E. M. Clark.
Secretary—A. R. Stone.
Treasurer—John K. Linn.

EXECUTIVE COMMITTEE—

The Officers and,
Term expiring 1936—H. M. Cary, Mrs. C. M. Warren, Miss Esther Rhoads
" " 1937—A. Jorgensen, D. C. Holtom.

COMMITTEE ON PUBLICATIONS—

Term expiring 1936—T. T. Brumbaugh, Willis Lamott.
" " 1937—Mrs. H. D. Hannaford, A. Jorgensen.
" " 1938—Mrs. E. S. Cobb, Fred D. Gealy.

EDITOR OF JAPAN CHRISTIAN QUARTERLY—

Willis Lamott.

EDITOR OF JAPAN CHRISTIAN YEAR BOOK—

Fred D. Gealy.

COMMITTEE ON WORK FOR KOREANS IN JAPAN—

Term expiring in 1936—S. F. Moran, Miss K. Tristram.
" " " 1937—J. B. Cobb, W. T. Thomas, G. K. Chapman,

COMMITTEE ON SOCIAL AND ECONOMIC PROBLEMS—

E. M. Clark, S. M. Hilburn, Miss Isabelle MacCausland.

REPRESENTATIVES -

On Board of Directors of Christian Literature Society.

- Term expiring 1936—Miss E. Kaufman, R. D. McCoy, A. J. Stirewalt, C. P. Garman (Note:—Miss Kaufman resigned and was replaced by C. W. Iglehart by later executive action)
- ” ” 1937—Miss A. C. Bosanquet, W. G. Hoekje, E. H. Zaugg, H. W. Outerbridge.
- ” ” 1938—A. D. Berry, A. K. Reischauer, J. F. Gressit, S. H. Wainright.

On Board of Trustees of School of Japanese Language and Culture.

- Term expiring 1936—Mrs. H. D. Hannaford, J. C. Mann.
- ” ” 1937—William Axling, L. C. M. Smythe (Note:—L. C. M. Smythe resigned and was replaced by Gilbert Bowles by later Executive action)
- ” ” 1938—G. S. Noss, P. S. Mayer.

On Board of National Sunday School Association.

Miss Elizabeth Gillilan.

On Board of Trustees of American School in Japan.

T. D. Walser.

On Advisory Committee of Canadian Academy.

D. C. Buchanan.

FRATERNAL DELEGATE TO KOREA—

C. W. Iglehart (F. W. Heckelman, the retiring Vice-Chairman was chosen alternate by later Executive action.)

FRATERNAL DELEGATE TO NATIONAL CHRISTIAN COUNCIL—

C. W. Iglehart.

NECROLOGIST—

A. Oltmans.

Christian Literature News

L. L. SHAW

The Christian Literature Society has much joy in welcoming back to the staff Dr. Wainright who has been in America for the last year. Dr. Wainright's long years of experience in developing the Society are in building up a worthy Christian literature for the churches in Japan and his contacts with home boards, are of the greatest value in forwarding the work here so we look forward to greater expansion under his guidance and greater usefulness.

All will be glad to learn that the building—which in large measure is due to Dr. Wainright's vision and endeavour—is paying its way and becoming well known. Practically all available space is let and the temperance restaurant on the first floor is well patronized and much praised by Christian families. When the debt on the building is repaid through its income a much larger amount will be set free for use in Christian Literature but at present strict economy is necessary so that the books published are fewer than we wish and some requests have to be turned down because of lack of funds.

Meanwhile books pour out from the secular press and there is a special demand from the government and leaders of the people for truth in story form that thousands will read and understand. Dr. Kagawa was asked by the leaders of Cooperatives to write a story for their paper showing the value of cooperative enterprises for farmers. He did so and the circulation went up ten-fold and is now half a million monthly. He is now asked on all sides for stories and is writing five which are appearing in leading magazines. The plot is slight but each story endeavours to emphasize some basic Christian truth and to point the way to Jesus as the Way, the Truth and the Life. So they carry the message of the Cross into millions of homes.

The great interest in religion continues unabated. The daily press carries religious articles and some papers have a regular religious column and the radio is being increasingly used for religious talks. Christian circles should therefore redouble their efforts to use the radio, the daily newspapers, Christian books and papers of every kind so as to interest the great reading public of Japan in the message of Jesus and in His way of salvation.

Books for use at Christmas are now in press and will soon be on sale. There is a new volume in the series of Bible picture books for children on Acts which is called *Heroes of the Kingdom*. Then we have a larger Bible Picture Book for the little ones very attractive in its get up. This is called *The Children's Garden*. One of the difficulties in this land of making Bible Picture Books is to find pictures and artists and one of the urgent needs for the advancement of the cause of Christian Literature in Japan is artists with a Christian background who can use the wonderful artistic gifts of Japan in illustrating Bible stories and scenes.

There is also a very lovely devotional book which we hope will be widely used for Christmas gifts and if funds permit we hope to publish a beautiful story book for girls. Two lovely new Christmas cards will also be printed.

NEW BOOKS.

BIOGRAPHY OF MASAHISA UEMURA.

(Uemura Masahisa Den)—by K. Aoyoshi.

517 pp. Price ¥2.00 Postage 14 sen

Special price, ¥1.70 for all orders received between September 20 and October 20.

This is an able and very interesting life of Dr. Uemura, one of the most forceful and well known of our Christian preachers. Converted in early Meiji days he became one of the great leaders of the cause of Christ in Japan and built up a strong and influential church in the centre of Tokyo. This is a book which every Christian worker must read for it is an epitome of the rise of Christianity in Japan during this era. The biography contains twenty one illustrations and is well bound and a most attractive volume.

SEISHO NITE SEISHO WO.

New Testament Concordance for Bible Study.—by Masura Omura.

542 pp. Price ¥1.70 Postage 10 sen

Mr. Omura was formerly General Secretary of Y.M.C.A. in Yokohama and was also the secretary for the Institute for Research in English. As the result of years of Bible study he has written this excellent concordance for the study of the New Testament. This book is already having an extraordinarily good sale and should be in the library of every Bible student.

It is bound in cloth and is of a very convenient size to handle.

SEISHO YŌKŌ.

Topical Bible.—by C. Mikawajiri.

494 pp. Price ¥1.30 Postage 12 sen

A group of studies on The True God, God and Jesus Christ. Christ and Man. The Moral Teachings of Jesus etc. Under each topic the Bible verses are collected and arranged so that any student can at once find what the Bible has to say on the main truths of Christian faith. A book that all Christian workers will find most useful.

JAPAN CHRISTIAN YEAR BOOK 1935.

486 pp. Price ¥2.50 Postage 12 sen

This book needs no introduction. Dr. Gealy is the Editor and he and his co-workers have produced a most readable and interesting account of the year's work and outlook. Every missionary should send at least one copy of this book home to some group of friends who are interested in

Japan. It contains useful information on every phase of Christian work and progress in Japan.

GRAMMAR OF SPOKEN JAPANESE.—by Y. Matsumiya.

200 pp. Price ¥3.00 Postage 10 sen

Mr. Matsumiya, the able leader of the school where most missionaries study the Japanese language, also needs no introduction and this grammar is already receiving a warm welcome from all who are interested in the use of good Japanese.

SEISHO NO SHIORI.

The Quiet Time.—Translated by S. Terada and H. Oka.

10 pp. Price 5 sen Postage 2 sen

THE PRINCIPLES OF THE OXFORD GROUP.—by Sherwood S. Day.

Oxford Group no Yoryo.—Trans. by H. Akasaka.

12 pp. Price 5 sen Postage 2 sen

These two pamphlets on the Oxford Group methods and principles are having a good sale and are helping many to learn the value and use of the Quiet Time.

REPRINTS.

A TEXT BOOK OF COLLOQUIAL JAPANESE.

By Messrs. Lange and Noss.

651 pp. Price ¥6.00 Postage 24 sen

This is the 9th edition of this well known and much used grammar, which has been the guide and help of so many into the intricacies of this difficult language. As copies were ordered in advance this new edition was demanded. The price is now reduced to six yen.

Book Reviews

THE KUROZUMI SECT OF SHINTO. By Charles William Hepner, Ph. D., Published by the Meiji Japan Society, Tokyo, 1935. 263 pages. ¥5.00 (\$2.50).

To students of nineteenth century Japan,—i.e. Japan of the Restoration,—of the factors contributing thereto and of events subsequent, a knowledge both of political and of sectarian Shinto is indispensable. Scholarship is only beginning to explore and expound this fruitful field of interest. The introduction of Buddhism to Japan, together with its profound influence upon Japanese culture and history, has been well elucidated; something has been done on the millenium of Buddhist-Shinto coalescence which ended with the Restoration; little has been adequately done on the resurgence of Shinto thought in the eighteenth century, its revolt against Buddhism, and the nineteenth century attempt to purge of all Buddhist doctrine and practice both the political and the religious institutions of the land. In English the works of Sir Ernest Satow, R. C. Armstrong, Genchi Kato, and D. C. Holtom provide a good introduction to the cultural elements entering into the revival of Shinto and the resulting political reformation, but few scholars have as yet had the temerity to delve into that essentially religious quality which defies all attempt to define Shinto as purely political, which has provided the emotional element in the Restoration and in more recent Japanese nationalism, and which finds its most natural expression in the sectarian Shinto so flourishing in Japan today.

In making a careful study of Kurozumi-kyo, the first of these Shinto sects to achieve popular and official recognition, and with specific reference to its founder, Kurozumi Munetada, who enlisted in his religious movement followers from the lowest to the highest in society, even members of the imperial household, Dr. C. W. Hepner of the Japan Mission of the United Lutheran Church in America has done the world of religious study a singular service. "The Kurozumi Sect of Shinto" is a dissertation for which Dr. Hepner has been collecting materials for many years in close collaboration with the authorities and scholars of the Kurozumi sect at its headquarters in Omoto, near Okayama; it was accepted in fulfilment of the thesis requirement for the degree of Doctor of Philosophy at Yale University; and now in book form it bears the impression of the Meiji Japan Society whose president, Dr. Genchi Kato—himself one of

Japan's foremost scholars in the field of Shinto studies,—has written an introduction. Seldom does a book receive such high recognition before it reaches its reading public. It is manifestly a work which will long stand as standard in this field of religious research.

One of the first things to be noted about this book is its effective arrangement. Dr. Hepner has rightly assumed that no one can understand either modern Japan or Japanese religious movements without reference to the historic background. This is particularly true of Kurozumi-Kyo because it is so rooted in ancient Shinto philosophical and religious conceptions in which the worship of Amaterasu Omikami (the Sun Goddess) is central; and also because its founder, Kurozumi Munetada, was so obviously a product of and an active factor in the Shinto-Revival school which brought about the reformation and Restoration in the last century.

The first chapter of the book is a succinct and excellent outline of the history of Shinto thought from pre-historic tradition to the present day, together with full and particular recognition of the exotic contributions from both Asiatic and Western sources. This reviewer is prompted to say that nowhere else he found in English such a clear and brief treatment of the philosophical and religious forces entering into the overthrow of feudalism's defensive compact with Buddhism and of the establishment of the modern empire on the foundations of Shinto theology and Japanized Confucian ethics. It was this transition process from which sprang Kurozumi Munetada and upon which he erected the structure of his religious faith and cult.

The earliest organized reaction against Buddhism's corruption of Shinto, as Dr. Hepner points out, took the form of a restudy of Confucian ideals and ethics as the basis of Japan's emperor-centered family system. Later, however, there came an equally vigorous protest against Chinese and Confucian culture, and Kurozumi with his reversion to Amaterasu-Omikami as the all-embracing deity of Japanese life rode the crest of this wave of popular thought. The second chapter of Dr. Hepner's book deals exclusively with the life and work of the founder of Kurozumi-Kyo and the materials from which he fabricated his religious system. Despite Kurozumi's conviction and that of his sectarian apologists today to the effect that the teachings of the faith were derived solely from the founder's mind and heart, Dr. Hepner shows clearly that there was large indebtedness to both Confucian and Buddhist thought and practice. "How," asks the author, "was it possible for Kurozumi Munetada to have been acquainted with the Kojiki, the Nihongi, the Manyoshu, the Four Chinese Classics and the Five Ching, with Lao Tzu and Chuang Tzu, with Ikkyu Zenshi, with Nichiren, and Works on Divination,.....and still not be influenced by them?" This reviewer feels that an even larger infiltration of Buddhist thought and habit than Dr. Hepner hints at is manifest in the

faith of Kurozumi and even more obviously in the later developments of the sect he established. It would seem that in violent but futile protest against the inclusion of acknowledged Confucian elements in their faith the leaders of Kurozumi-Kyo have fallen back the more plagiaristically upon their Buddhist antecedents.

The teachings of Kurozumi Munetada as treated in the third chapter of the book are drawn from the founder's poems and correspondence, as the author says, "since he wrote as the occasion dictated or on the inspiration of the moment, without attempting to give any systematic outline of doctrine." To those interested in poems, proverbs and sketches with the Japanese *fude* this chapter is a genuine treat. Dr. Hepner has with prodigious effort and with great consideration for his readers quoted both in Japanese and in English from the founder's writings, and as a further kindness has seen fit to put the Japanese into Roman letters so that even those unacquainted with Japanese may at least phonetize the melodious phrases. What more lovely for form and sentiment than this brief poem:—

*Ame-Tsuchi wa hiroki mono to omoishi ni,
Waga hito-gokoro no uchi ni arikeru.*

which is, being interpreted by Dr. Hepner,

Though Heaven and Earth were thought to be extremely broad,
They are indeed contained within my heart.

Going through the great bulk of Kurozumi's writings Dr. Hepner formulates as systematically as possible the founder's teachings with respect to Deity, cosmology, "oneness of man with Deity," origin and nature of evil both cosmic and personal, prayer, inspiration or receptiveness, morality, salvation, future things, etc. Certainly the starting point in studying this fascinating prophet of a new imperial order derived from the Sun-goddess and eventually destined to spread throughout the world must be his own miraculous deliverance from mortal illness through the heat rays of the Sun conceived as Deity. Mixed with this simple faith, yet undifferentiated in his mind from it, are to be found a host of other conceptions, some pantheistic some monistic, some polytheistic, frequently mystical, generally idealistic, yet often superstitious as in the case of his dependence upon magic in healing and upon divination with a sheaf of sticks. Nevertheless, "the contribution of Kurozumi Munetada to the religious thought of Japan lies in making Amaterasu Omikami a Way of Salvation, and then in identifying this Way of Salvation with the Way of Nature, the way of Truth, the Way of Eternal Life, and the Way of the Absolute."

There are difficulties in this for the straight thinker, as in the dual insistence that man is by nature himself divine in that he follows his heart which is at one with Deity, yet at the same time a "separated part" of Amaterasu Omikami as identified not with mere man but with Heaven

and Earth and with the Absolute—whatever the latter may be; Kurozumi was not sure. This confusion becomes the more confounded when effort is made not only to identify with this Deity the Buddhist concept of "*Mu*" (Not-Is or Nothingness) but also to embrace therein all "the myriads of Gods of Ancient Shinto" and all the Buddhas of all ages. Frequent reference to "Heart" in the founder's writings about morality reveals Confucian leanings, and emphasis on the abnegation of Selfish-Self and the avoidance of Illusion by cultivating the True-Self in the state of one-ness with Amaterasu Omikami indicates more Buddhist than Shinto thought concerning the problem of human evil. Says Hepner of this confusion. "The fact is that the pantheistic and polytheistic elements in the teachings of Kurozumi Munetada have vitiated what promised to be a beautiful monotheistic faith centering in Amaterasu Omikami, regarded as the 'Parent Goddess.' As a consequence, faith has been robbed to a large extent of its definite object, and Amaterasu Omikami has been derived of the glory experimentally ascribed to her."

This incongruity of beliefs obtains throughout the Kurozumi sect's doctrines of sin, prayer, salvation, and of the future, and Dr. Hepner, while not slow to recognize noble elements in a faith not his own, is quick to see the weaknesses of what seems too largely a syncretic religious system. Kurozumi's "salvation" is obviously a state of mind rather than an aperception of reality.

The chapter on "Organization, constitution and activities of the Kurozumi sect" contains a mine of reference material concerning this and others of the Shinto orders. A sketch is given of the struggle of the cult's leaders for government recognition of Kurozumi Munetada as one of the empire's honored and enshrined dead, and this introduces a brief history of the development of Shinto along the three lines—Shrine Shinto, Sect Shinto and National Structure Shinto, each under a government bureau of control or patronage—with which the student of Shinto must be familiar. This is a very valuable contribution to general knowledge, especially the comparative tables listing the sects and their founders' names, year of establishment in each case, date of government recognition, record of schisms, mergers and sub-sects, number of meeting places and propaganda centers, number of priests and teachers, total of adherents, etc. Kurozumi-Kyo, accordingly, though the oldest of the sects and once the most flourishing, would seem today to hold about third place among the thirteen.

Dr. Hepner stresses the fact that whereas Kurozumi Munetada was no advocate of formality or distinctions in rank and class the sect as it exists today is a highly organized institution with ranks and titles among its leaders and devotees, and a fixed pattern of procedure for almost every conceivable human eventuality. Again, indicates the author, magic, healing and necromancy have far exceeded the founder's intentions as to

the rightful place of divination in religion. Furthermore, though Kurozumi himself recognized no human as worthy of worship, "the founder is today worshipped alongside Amaterasu Omikami and the Eight Hundred Myriads of Gods," and two of the sect's greatest festivals are in his honor. Founder-worship, it seems, is one of the characteristics of all sectarian Shinto. Another trait common to the sects is their uniform devotion to national interests, each subscribing to the Three Religious Rules now exacted by the government for recognition: (1) honor the gods and love the country; (2) observe the principles of Heaven and Humanity; (3) revere and obey the Emperor.

It is also observed that "all of the sects are missionary in spirit and carry on a vigorous propaganda" though in another place Dr. Hepner says Kurozumi-Kyo "has never been put into practice outside the Japanese empire," and in still another, "no organized foreign mission plan has been executed." The explanation of the phenomenon of a missionary religion without program of universal extension lies in Dr. Hepner's observation that "the nationalistic elements are so strong and the fundamental conception so vitally related to the historical background of the Japanese people that they would neither be appreciated nor readily understood by alien peoples." This is a clear judgment and, coming from one who finds so much of permanent spiritual value in the faith under study, it carries much weight. As a slight criticism of the book, however, I must express the wish that the author had developed a little further these nationalistic aspects of the Kurozumi sect and of their practical effect in the lives and activities of its adherents. We are left wondering whether the conduct of this type of Shintoist is any different from that of his nationalistic countrymen belonging to other sects in Japan.

On one other phase of the treatment of this "highly syncretic" mixture of "primitive, native, imported and universal elements," I would raise a question. Dr. Hepner says of the founder of Kurozumi-Kyo, "His metaphysical ideas may be ultimately traced to Taoism, Buddhism and Confucianism," and adds that it is probable that he profited by Christianity also, "though it is not at all essential to emphasize this probable source, since his teachings can be accounted for otherwise." The reviewer is inclined to think there is something more than mere coincidence in the striking resemblance to be noted between certain writings of the 17th-18th century neo-Confucianists and the 18th-19th century Shinto revivalists on the one hand and certain verses of the Bible and writings of Christians on the other. On the case in hand I submit that when a man writes

"Kagiri-naki Inochi no Moto no arawareshi"

Michi no hajime ni Hito to narinuru." i.e.

"In the beginning when the Way of Life

Was manifest, it became Man."

there is something more than verbal resemblance to what is written in John 1:1. This and other startling parallels make me wonder whether there may not be a vast, unexplored field awaiting the research of some scholar not too modest to affirm the thesis that though Catholicism was presumably eradicated in Japan in the early half of the seventeenth century, the spirit and genius of Christianity had already filtered into the thought-life of Japan's moral and spiritual leadership as demonstrated in the writings of many during the long Tokugawa era of isolation.

In these and some other respects it may be wished that Dr. Hepner's study had produced more specific information, but nothing can detract from the value of this book as an original and almost encyclopedic, yet engagingly written, treatise on Shinto and the Kurozumi Sect thereof.

T. T. BRUMBAUGH

TOWARD UNDERSTANDING JAPAN. By Sidney L. Gulick.
Macmillan Company, New York. Pp. 270. \$2.

All students of Japan-American problems, as well as those who know Dr. Gulick's connection with the missionary enterprise in Japan, will welcome this new attempt at appraisal of the forces now at work affecting these two countries.

The sub-title, "Constructive Proposals for Removing the Menace of War" is not descriptive of the main part of the book, the last 45 pages only being specific on this question. Rather, the purpose of the book is better stated on page two as ".....to throw light on.....critical.....issues when the fate of the forthcoming Naval Conference is hanging in the balance."

The first seven chapters, covering subjects such as the yellow and white races, Japan and her neighbors, Japan's limited resources, violation of treaties, pressure of population, Japan's problems and policies, and the policies of the United States toward Japan present an interesting chronicle of historical events, causes and effects. Many observers would be less optimistic than the author about the reassertion of civilian influence in Japan. "It is an ill wind that blows nobody good" and unquestionably there are more pacifists in Japan than were before, who have become so as a result of their reaction to rampant nationalism. But, to state that civilian influence has been re-established and that Foreign Minister Hirota can be looked upon to restrain militarism is, I believe, a clear case of wishful thinking. There seems to be considerable evidence that Hirota has not forgotten his training, when a youth, as a follower of the super-patriot Toyama. The outline of these seven chapters, their events and

their statistics, so relevant in any such record, comes to an inescapable conclusion, on page ninety, that "The official policies of the United States and Japan now appear to be in sharp conflict."

Chapter VIII on "The Asiatic Immigration Exclusion Movement" is one of the finest sections in the book. All lovers of peace, in the United States, who are sincere, are committed to the revocation of this discriminatory legislation. As the author states, "In the interest of right relations and peace between the United States and the whole Far East, the United States simply cannot afford to affront and humiliate a billion Asiatics." Obviously the Japanese cannot do anything. This responsibility rests squarely upon the American people.

The discussion of "Japan and International Trade" in Chapter IX presents facts and figures regarding Japan's economic predicament. All too few Americans have realized how large a part this predicament played in influencing Japan to insist upon control of Manchuria. This fact does not justify, but it in part explains the events of the past few years. The conclusion—"Immediate disaster would overwhelm tens of thousands of agricultural and industrial workers both here and there"—and "An American-Japanese war would be unspeakable folly"—cannot be too often repeated.

"Japan and the World" is the subject treated in the next three chapters. Again the approach is from the historical angle. The author admits that "The world has watched this drama (Creation of the new Manchu Empire) with more or less cynicism" and that the whole proceedings are a "puppet show in which the actors in Manchoukuo are manipulated by Japan." He refutes this argument, to his own satisfaction at least, and comes to think that there is "evidence of Japan's good faith in her declaration that Manchou-kuo is an independent nation. All friends of Japan will be eagerly awaiting proof that the author is right. These chapters contain a most lucid discussion of the "Open Door" and we cannot but wish that the author had devoted more space to this important phase of the problem.

"The Predicted War" (subject of Chapter XIII) is one of the most vital parts of the book. There the supposed reasons for a Japanese-American clash are reviewed and dismissed (a little too easily?) as groundless. A note is struck which will receive a warm response in the hearts of all true men, when the conclusion is reached that, "True patriots.....should set themselves promptly and with the utmost determination to allay present tensions and to shape national policies so that even talk of war may soon be seen to be the foolish thing that it is." In fact, the whole book suggests constructive tasks that must be *done*, if peace is to be preserved, and is a delightful relief from the kind of thing we

experience in Japan *ad nauseam* when we attend dinners and luncheons where "understanding" is supposedly furthered by *talk*.

After a consideration of "The Critical Year"—1935—that last section of the book takes up a description of outlines of a constructive policy. There are significant suggestions here, but space forbids adequate comment. The author allows a quotation from "Empire in the East" to state the case for him—"Short of radical changes in our economic and social systems, which have little chance, perhaps, of taking place in the near future, the process of imperialism in the Pacific is likely to continue." The author adds, "The situation is ominous" and sets himself to the none-too-easy task of proposing remedies. One remedy, which is proposed, is "drastic change in the domestic economy of all industrialized nations." The reader waits expectantly for some criticism of the predatory capitalism of the present day and is not disappointed. This note is one all too frequently omitted from discussions of international peace.

Many readers will not follow the author in his repeated references to Manchou-kuo. One of the steps recommended by the author, in the pursuit of a "good neighbor policy" by the U. S. A. is the recognition of Manchou-kuo. Whether such a step by the United States would be the truly "good neighbor" policy toward Japan, I do not know. Most observers, however, would agree that China would look askance at "good neighborliness" of such a quality. On page 5 the author writes, "only incidentally will China come into the picture." One cannot but think that the validity of the book's thesis would have been enhanced if China had "come into the picture" in more vivid colors.

The book should be widely read, particularly in the U. S. A. Its presentations are "not written for experts" and are "quite popular" as the author states. Of all the vexing international problems of the day, none is more complex and vital than the problem of maintaining a lasting friendship between Japan and the U. S. A. This book is a contribution to the solution of that problem.

THEODORE D. WALSER

MORALITY ON TRIAL. By Hugh Martin. pp. 146, cloth boards, price 3/6, Student Christian Movement Press.

This Book, by the Editor of the S.C.M. Press, is of far greater value than its modest size and price would suggest. The greater part of the book is concerned with the three questions: Who will show us any good? Why be good? Where does religion come in?

The Author shows himself to be thoroughly conversant with the writings of the exponents of "the new morality" (*sic.*) While from time

to time he makes very pertinent criticisms of their theories, he nevertheless shows a true sympathy with them in their struggle against an authoritarian attitude which is indifferent to the conditions of the present day. Many of his own remarks are almost epigrammatic in their force. "It is not exhortations to be good that men need to-day so much as help to see what the good is." "The laws of conduct rest on the same foundation as the laws of health—the observed nature of man." "God's anger and justice are at the service of His love. They are not the primary attributes." "No man can rise above his present moral level by his own inherent strength, any more than he can lift himself from the pavement by pulling at his own braces."

Two chapters are devoted to consideration of the Christian use of Sunday and the Relations of men and women, in which these difficult questions are discussed with a temperateness and positive outlook, wholly Christian.

The last chapter on The Necessity of the Church, rather leaves one with the impression that the Author had to get all his matter into 14 pages. It would have been better for a little fuller treatment.

But apart from this criticism, the book is excellent and should be read by all who are anxious to get a true morality rather than a merely new one.

W. H. MURRAY WALTON

Personal Column

Compiled by Anne L. Archer

New Arrivals

- CARVER. Miss Dorothy Carver, (S.B.C.) daughter of Dr. W. P. Carver of S. Baptist Theological Seminary, Louisville, Kentucky, U.S.A., arrived Sept. 20th. She is attending the Language School in Tokyo.
- DOZIER. Miss Helen Dozier, (S.B.C.) daughter of Mrs. C. K. Dozier, Kokura, Fukuoka Ken, arrived in Japan on August 26th from the United States, and is located at Seinan Jo Gakko, Kokura, as music teacher.
- EDWARDS. Miss Mary Edwards, (S.P.G.) arrived in Kobe on Sept. 10th, and is living at No. 56 Yuki no Go Sho, Kobe. She is attending the Japanese Language School.
- LINTON. Miss Ethel Linton, of the Epworth Methodist Church, Berkeley, Cal., arrived per S.S. "President Hoover" the last week in August. She will teach this year in the Canadian Academy, Kobe.
- McALPINE. Rev. and Mrs. James McAlpine, (P.S.) arrived on Sept. 6th. They are located in Gifu. Mrs. McAlpine will be remembered at Miss Pauline Smith.
- OXFORD. Miss Elizabeth Oxford, niece of Mr. J. S. Oxford of the Palmore Institute, Kobe, arrived Sept. 21st, and will spend a year in Kobe.
- ROBINSON. Miss Amy Robinson, (P.S.) arrived in Japan August 30th. She will spend a year in Tokyo attending the Japanese Language School. After that she will take up her duties at the Kinjo Jo Gakko, Nagoya.
- STUBBS. Rev. and Mrs. David Stubbs, (M.E.S.) of Georgia, arrived per S. S. "President Coolidge" Sept. 21st. They will spend their first year in language study.

Arrivals

- ASHBAUGH. Miss Adella Ashbaugh, (M.E.C.) returned from furlough Aug. 23rd, 1935. Her address is Kwassui Woman's College, Nagasaki.
- ANDERSON. Miss Irene Anderson, (E.C.) returned from furlough on Sept. 6th, and has taken up her residence at Koriyama, Fukushima Ken. Miss Anderson was formerly engaged in missionary work in Tokyo.

- ARCHIBALD. Miss Margaret Archibald, (P.S.) returned from furlough in United States and has resumed her former work at the Kinjo Jo Gakko, Nagoya.
- BRANSTEAD. Mr. K. E. Branstead, (P.E.) of St. Paul's University, Ikebukuro, Tokyo, returned from the United States August 29th.
- DANIEL. Miss Lulu C. Daniel, (P.E.) arrived Aug. 22nd, at Yokohama. After spending a few days at Nikko Miss Daniel went to Kyoto to teach at St. Agnes' School during Miss Sumner's furlough.
- DOWNS. Rev. and Mrs. Darley Downs and family of Tokyo, (A.B.C.F.M.) returned from furlough on Sept. 9th. Mr. Downs will continue his work as Director of the School of Japanese Language and Culture.
- ENGLISH. Mr. Arthur English, the Amherst representative at Doshisha, arrived in Japan on Sept. 6th.
- FOWLER. Mr. and Mrs. J. E. Fowler, (P.E.) of St. Paul's University, Ikebukuro, Tokyo, returned from the United States August 29th.
- FOOTE. Dr. and Mrs. J. A. Foote, (A.B.F.M.S.) of Osaka, are expected on the "Tatsuta Maru" arriving Sept. 26th.
- GOVENLOCK. Miss Isabel Govenlock, (U.C.C.) arrived from furlough on Sept. 6th, and has resumed her work as Principal of the Eiwa Jo Gakko, Shizuoka City.
- HENNIGAR. Dr. and Mrs. Hennigar, (U.C.C.) arrived back from furlough per S. S. "Empress of Asia" Sept. 6th. Dr. Hennigar is to give his time to Temperance and Purity work in connection with the National Association.
- HOEKJE. Mrs. Willis G. Hoekje, (R.C.A.) is expected to arrive per S. S. "Taiyo Maru" November 3rd, and will join her husband at Meiji Gakuin, Tokyo.
- HOROBIN. Miss H. Horobin, (M.S.C.C.) arrived from furlough in Canada Sept. 6th and has resumed her work in Inariyama, Shinshu.
- HOLT, Miss Florence Eugenie Holt, daughter of Dr. Arthur Holt of Chicago Theological Seminary, a year-term teacher at Kobe College, arrived in Japan on August 31st.
- JOST. Miss Eleanor E. Jost, (U.C.C.) returned to Japan after a two years furlough in Canada, on the 6th of Sept. Miss Jost will be at No. 2 Torii Zaka, Azabu, Tokyo and will have charge of the Kindergarten Training Department of the Toyo Eiwa Jo Gakko.
- KAUFMAN. Miss Emma Kaufman, (Y.W.C.A.) spent the summer at her home in Canada and is expected to return in October. She will resume her former work in Tokyo.
- KATSUKI. Mrs. Mary Rutland Katsuki, of Philadelphia, has come to teach in the Friends' Girls' School, Tokyo.
- LINN. Rev. J. K. Linn, wife and daughter, (L.C.A.) arrived at Yokohama from a regular furlough in the United States on Aug. 16th, and are

now located at the Lutheran Theological Seminary, 921 Nichome, Saginomiya, Nakano-ku, Tokyo, where Mr. Linn is acting-president. While on furlough Mr. Linn studied at Yale University.

KEYS. Mr. William Keys Andover-Newton Theological School, (1935) arrived early in Sept. and will work at Waseda Hoshien, living with Dr. and Mrs. Benninghoff.

McDONALD. Miss Mary D. McDonald, (P.N.) of Tokyo Joshi Daigaku, returned from furlough on Sept. 6th.

McKNIGHT. Rev. and Mrs. W. Q. McKnight, (A.B.C.F.M.) of Sendai, returned from furlough with their children on Sept. 6th.

MacCAUSLAND. Miss Isabelle MacCausland of Kobe College, returned to her former work on Aug. 31st.

MERRILL. Miss Katharine Merrill, of Matsuyama Girls' School, returned from furlough on Aug. 24th.

MAYER. Rev. P. S. Mayer, D.D. and family, (E.C.) returned from furlough in the United States per S. S. "Empress of Asia" Sept. 6th and are residing at No. 500 1 Chome, Shimo Ochiai, Yodobashi-ku, Tokyo.

MICKEL. Professor and Mrs. J. J. Mickel of the Kwansei Gakuin, returned from furlough per S. S. "President Hoover" the last week in Aug.

OLSEN. Dr. and Mrs. Elmer C. Olsen, (S.D.A.) of Baton Rouge, La., are expected to join the staff of the Seventh-Day Adventist Mission in Dec., 1935. Dr. Olsen will be connected with the Kobe Health Institute at No. 15 Nunobiki-dori, 2 Chome, Kobe.

PETERS. Miss A. F. Peters, (P.E.) of St. Luke's Hospital, Tokyo, returned from regular furlough in the United States May 14th, 1935.

PAWLEY. Miss Annabelle Pawley, (A.B.F.M.) arrived Aug. 30th, after an absence of several years in the United States, and will teach at Soshin Jo Gakko, Yokohama. Miss Pawley is well known in Japan, having served some fifteen years in Baptist Schools.

POWELL. Miss Cecilia R. Powell, (P.E.) of Fukui, returned to Japan Sept. 13th, after a hurried trip to Portland following the death of her sister there.

PIETERS. Miss Jennie A. Pieters, (R.C.A.) arrived from furlough in United States per S. S. "Taiyo Maru" on Sept 6th, 1935 and will resume her work at Baiko Jo Gakuin, Shimonoseki.

SHIRK, WINTHER. Miss Helen Shirk and Miss Maya Winther, (L.C.) arrived in Yokohama from regular furlough in the United States per S.S. "Heian Maru" on Oct. 7th. Miss Shirk will resume her work in Fukuoka, and Miss Winther in Saga.

SEARCY. Miss Mary Searcy, of the Women's Board of the Methodist Episcopal Ch. South, returned from furlough per S. S. "President Coolidge" Sept. 21st, and is stationed in Osaka where she is teaching in the Osaka Eigo Gakko.

- SHIPPS. Miss Helen K. Shipps, (P.E.) of St. Luke's Hospital, Tokyo, returned from regular furlough in United States, May 14.
- SHANNON. Miss Ida Shannon (M.E.S.) of the Hiroshima Girls' School and Miss Katherine Shannon of the Women's Palmore English School in Kobe, returned from furlough per S.S. "Empress of Asia" Sept. 6th, and are again at their former posts.
- THURSTON. Mr. and Mrs. C. F. Thurston, (S.D.A.) and daughter Faye, returned to Japan Sept. 13th on the S.S. "President Jefferson" after a year's absence in the United States. During furlough both Mr. and Mrs. Thurston studied at the University of Washington in Seattle. Mr. Thurston obtained his M.A. degree in Education, and is to be Principal of the Nihon San-Iku Jo Gakko at 171 Amanuma, 1 Chome, Suginami-ku, Tokyo.
- WALLER. Rev. Wilfrid W. Waller, (M.S.C.C.) returned from furlough in England and Canada the latter part of August and resumes his former work in Ueda, Shinshu.
- WORDSWORTH. Miss R. W. Wordsworth, (S.P.G.) returned to Japan from England Sept. 6th, and resumed her evangelistic work in Chiba Prefecture.
- WALSH. Right Rev. Bishop and Mrs. Walsh, (C.M.S.) arrived from England on Sept. 6th and left for Sapporo, Hokkaido, where they will reside.
- WAINRIGHT. Dr. S. H. Wainright, (M.E.S.) Mrs. Wainwright and daughter Elizabeth, returned to Tokyo after a year in California and New York.
- WHITE. Dr. Hugh Vernon White, Sec. of the Home Dept., of the American Board, accompanied by Mrs. White, arrived in Japan Aug. 23rd. They are to be in Japan about a month, studying Japanese thought, conditions and attitudes and especially in regard to Missions and the Christian Religion.
- ZANDER. Miss Helen R. Zander, (R.C.A.) arrived per S.S. "Taiyo Maru" from regular furlough on Sept. 6th and will resume her work at Ferris Seminary, Yokohama.

Departures

- ARMSTRONG. Miss Marie Janett Armstrong, (S.D.A.) left for United States on Aug. 14th per S.S. "Heian Maru" to continue her education in Walla Walla College, Walla Walla, Washington, U.S.A.
- BARNARD. Rev. and Mrs. C. Eugene Barnard, (P.N.) of Hiroshima, left for furlough in the United States on Sept. 3rd. Address, 92 W. Arrow Highway, Upland, Cal., U.S.A.

- BISHOP BASIL.** The Right Rev. Bishop Basil, (S.P.G.) of Kobe Diocese, left for furlough in England, Aug. 22nd. His Address will be 58 Osnaburg Street, London, N. W. 1, England.
- BRYANT.** Miss Caroline (P.E.) who has taught for the last four years at St. Margaret's School, Tokyo, has resigned, and left Japan the middle of July.
- BUCHANAN.** Rev. Dr. and Mrs. Wm. C. Buchanan, (P.S.) return to the United States on Oct. 28th per S.S. "President Taft." Dr. Buchanan was retired in July. Mrs. Buchanan has been requested to continue as an active missionary and they may return next year.
- CREW.** Miss Angie Crew, American Board teacher at Kobe College, left for the United States on July 13th, taking her furlough a year early for health reasons.
- DURGIN.** Lawrence Durgin, son of Mr. and Mrs. R. L. Durgin, sailed by one of the K.K.K. boats from Yokohama on Aug. 20th. Lawrence graduated from the American School in June, and will spend the next year at Mt. Hermon Academy, Northfield, Massachusetts, U.S.A.
- ERINGA.** Miss Dora Eringa, (R.C.A.) of Ferris Seminary, Yokohama, suffered a complete nervous break-down in September, and is returning immediately to her home in Iowa.
- EVANS.** Miss Elizabeth Evans, (P.N.) of the Hokusei Jo Gakko, Sapporo, left for furlough in the United States last July.
- GULICK.** Mrs. Leeds Gulick and her two daughters sailed for the United States on July 29th on account of the health of one of her daughters. She expects to return to Japan in the Autumn. Mr. Gulick and their son remain in Matsuyama.
- HORN.** Dr. E. T. Horn and family, (L.C.A.) sailed on the "Kiyosumi Maru" Aug. 6th for New York, via Panama, on regular furlough, during which time they will reside in Philadelphia, Pa.
- KRAFT.** Miss Evelyn Kraft, (S.D.A.) left for Shanghai per S.S. "Empress of Asia" Sept. 6th, to enter the Far Eastern Academy.
- KNUDTEN.** Rev. A. C. Knudten and family, (L.C.A.) Nagoya, sailed on the "Potsdam" Aug. 23rd for Paris, where he will be a delegate to the World Lutheran Convention in Oct., after which they will spend the greater part of their furlough in Germany, where he will engage in Theological study.
- MILLARD.** Mr. and Mrs. Francis Rhodes Millard, (S.D.A.) sailed for United States on Oct., 8th for one Year's furlough per S.S. "Kurama Maru" via Panama Canal to New York. They will attend Pacific Union College, Angwin, Cal., U.S.A. during their leave.
- NETTINGA.** Miss Dena Nettinga, (P.N. affiliated) of the Hokuriku Jo Gakko, Kanazawa, left Japan in July.

- OLDS. Rev. and Mrs. C. B. Olds, (A.B.C.F.M.) left Japan on furlough the end of July. Their first stop was at Honolulu, where Mr. Olds delivered a series of lectures on the Kingdom of God Movement in Japan, having been asked to take the place of Dr. Kagawa who was unable to fill the engagement.
- PEET. Miss Azaela Peet, (M.E.C.) left on furlough Sep. 13th. Her address in United States will be, Webster, New York.
- POWLAS. Miss Annie Powlas, (L.C.A.) Tokyo, is to sail on regular furlough in the United States as soon as her recovery in health permits.
- PHELPS. Mr. and Mrs. G. S. Phelps, (Y.M.C.A.) sailed for the United States on the "President Hoover" on Sept. 13th, 1935. In accordance with the rules of the International Committee, Mr. Phelps retires at the age of sixty after thirty-three years of service in Japan. For the time being Mr. and Mrs. Phelps can be reached through their son, Ward, who resides at 83 Girard Avenue, Hartford, Conn., U.S.A.
- START. Dr. R. K. Start, (M.S.C.C.) Medical Director of the New Life Sanatorium, Obuse, Shinshiu, expects to leave for furlough in Canada in November. During his absence Dr. Kanada Ito, his Associate, will be in charge of the Sanatorium.
- SCHILLINGER. Rev. G. W. Schillinger and family, (L.C.A.) of Kumamoto, after spending the summer in Korea and China, sailed from Shanghai on Sept. 7th on regular furlough in the United States, going via ports and Europe.
- WINTHER. Rev. J. M. Winther and wife, (L.C.A.) Fukuoka, sailed in April on regular furlough and are now at Videvok, Denmark, Rev. Winther is a delegate to the World Lutheran Convention in Paris in October, after which they will go to United States.

Change of Location and Address

- HEPNER. Rev. C. W. Hepner, D.D. Ph.D. (L.C.A.) moved from Ashiya, Hyogo Ken, to 27 Sakurayama, Nakano Ku, Tokyo, in September. Dr. Hepner has become a Professor in the Lutheran Theological Seminary.
- HELTIBRIDLE. Miss Mary Heltibridle, (L.C.A.) of the Colony of Mercy, Kumamoto, has been appointed to work in Saga.
- LEE. Miss Mabel Lee, (M.E.C.) has been transferred from Sendai to Kumamoto. Her address is 596, Kuhonji, Oemachi, Kumamoto.
- LIPPARD. Miss Faith Lippard, (L.C.A.) of Saga, has been appointed to work in Bethany Home, Tokyo.
- NICHOLSON. Miss Goldie Nicholson, (A.B.F.M.) formerly of Soshin Jo Gakko, Yokohama, has been transferred to Shokei Jo Gakko, Sendai.

- SMITH.** Miss Eloise Smith, (M.E.C.) has been transferred from Seoul, Korea to Fukuoka at the beginning of Sept. Her address is Fukuoka Jo Gakko, Fukuoka.
- STAPLES.** Miss Marie M. Staples, (U.C.C.) has removed from Tokyo to No. 69 Agata Cho, Nagano, Shinshu.
- WOODARD.** Mr. and Mrs. Woodard, with their family, (A.B.C.F.M.) leave their work in Korea in November, and are to be permanently located in Japan proper, Mr. Woodard having been asked to serve as an Honorary Secy., at the headquarters of the Kumiai Churches in Osaka.

Births

- COLLINS.** To Rev. and Mrs. Arthur Collins (J.E.B.) a son, Maldwin, on July 31st.
- PIERCY.** A Son, Thomas Osmond, was born to Rev. and Mrs. H. G. Piercy, (C.M.S.) at the Karuizawa Nursing Home on Aug. 25th. He was baptized at Christ Church, Karuizawa, on Sept. 8th by the Right Rev. Bishop Walsh. Mr. and Mrs. Piercy and baby left for Obuse on the 13th of Sept.

Marriage and Engagement

- REISCHAUER-DANTON.** The wedding of Mr. Edwin O. Reischauer younger son of Rev. Dr. and Mrs. A. K. Reischauer (P.N.) to Miss Adrienne Danton, took place at the home of Dr. and Mrs. Reischauer in the Woman's Christian College, Tokyo, on July 5.
- SHIVELEY-FEIGHTNER.** On July 2nd, at the home of Rev. Dr. B. F. Shiveley and Mrs. Shiveley, Kyoto, the marriage of John R. Shiveley, their eldest son, to Beulah Feightner of Canton, Ohio, took place. The honeymoon was spent in Nojiri, after which they left for their home in Yamagata, where Mr. Shiveley is engaged in teaching in the Yamagata Higher School.
- WOODD-FOSS.** The engagement of Fred H. B. Woodd of Nishinomiya to Miss Emily Foss (both C.M.S.) is annouced. Mr. Woodd is the eldest son of Rev. Basil Woodd, who for many years was Principal of the Momoyama Middle School. Miss Foss is the eldest daughter of the late Right Rev. Bishop and Mrs. Foss. Bishop Foss was for many years Bishop of the Diocese of Kobe. Both Rev. Fred Woodd and Miss Foss were born in Japan.

Miscellaneous

- BUCHANAN. Sympathy is extended to the Rev. and Mrs. Daniel Buchanan in the illness of their second son, Dannie, who has been a patient in the Karuizawa Nursing Home with threatened Tuberculosis of both lungs. We hope for his speedy and full recovery.
- CARY. After graduating from the Tufts College School of Religion last June Harry M. Cary, (U.G.C.) came to Tokyo on a short term contract with the Universalist International Church Extension Bd., to serve here with the Japan Universalist Mission.
- CLAWSON. Miss Bertha Clawson, (U.C.M.S.) retired, is expected to arrive in Japan on the "Hikawa Maru" for an indefinite visit. Miss Clawson has been invited to Japan to attend the thirtieth Anniversary celebration of the founding of Joshi Sei Gakuin, Takinogawa Ku, Tokyo, of which institution she was the first President.
- CLARK. Rev. W. H. Clarke, D.D. (S.B.C.) who is associated with the Southern Baptist Churches in Tokyo, has been seriously ill for some weeks, and is still in the Imperial Hospital.
- COTTRELL. Mr. and Mrs. Nicholas Cottrell, of New York City spent the summer with Mrs. Cottrell's parents, Dr. and Mrs. Wm. C. Buchanan in Karuizawa.
- CLAPP. Miss Frances B. Clapp, (A.B.C.F.M.) was granted the degree of Doctor of Music by Pacific University at their commencement exercises last May.
- COVELL. Mr. and Mrs. J. H. Covell (of Kanto Gakuin, Yokohama) and Mr. and Mrs. Parkinson (of Waseda Hoshien, Tokyo) may be addressed during furlough at 99 Claremont Avenue, New York. Mr. Covell and Mr. Parkinson will study in Union Theological Seminary.
- DETWEILER. Rev. James E. Detweiler, D.D., for ten years a member of the Presbyterian Mission, (U.S.A.) and now connected with the Home Base Department of the Presbyterian Board, arrived in Japan on Sept. 20th for a month's tour of the work of his Board in this country before proceeding to other countries in which his Church is working.
- DICKELEY. Mrs. Dickeley of New York City, spent a month with her parents, Dr. and Mrs. H. W. Myers in Karuizawa.
- GORDON. Mrs. M. L. Gordon, retired missionary of the American Board, from Sept. 1935, is making her home with her daughter, Mrs. C. F. Reifsnider in Tokyo. Her address is. No. 1 St. Paul's University, Ikebukuro, Tokyo.
- HUTCHINSON. Canon A. C. Hutchinson, (C.M.S.) of 850 Roppon Matsu, Fukuoka, has been appointed Secretary of the C.M.S. Japan Mission in succession to the Rev. J. C. Mann, Bishop designate of Kyushu.

- HACKETT.** Mr. H. W. Hackett, Treasurer of the Japan Mission of American Board, sailed for the South Seas from Yokohama on June 30th on business connected with the Am.Bd. Mission work there. He returned to Japan Sept. 18th.
- HEPNER.** "The Kurozumi Sect of Shinto" by Rev. C. W. Hepner, D.D., Ph.D. (L.C.A.) was issued from the press on Aug. 1st., 1935. This attractive book is his thesis for his Ph.D. at Yale University.
- KENNARD.** Dr. and Mrs. Spencer Kennard, (A.B.F.M.) are living at No. 544, W. 157 St., New York City, c/o Mr. Robins Fleming.
- MANN.** The Archbishop of Canterbury has appointed the Rev. J. C. Mann, M. A. to be Bishop of Kyushu in succession to the Rt. Rev. Arthur Lea, retired, Mr. Mann came to Japan under the Church Missionary Society in 1905. For several years he has been secretary and treasurer of the C.M.S. Japan Mission with his headquarters at Nishinomiya. He is to be consecrated at St. Paul's Cathedral, London, England, on Oct. 18th, and expects to arrive in Japan about the middle of December.
- MOORE.** Bishop Arthur Moore, (M.E.S.) and Mrs. Moore with their 12 year old son, arrived in Japan per S.S. "President Coolidge" Sept. 21st, and passed through Japan on their way to China and Korea. They will return to Japan in October.
- McKINNON.** Miss Sallie McKinnon, of the Women's Board of the Methodist Episcopal Ch., South, is expected in Kobe the latter part of October to make a study tour of the Mission Stations in China, Japan and Korea. She will meet and travel with Dr. W. G. Cram, General Secretary of the Mission Bd. of the Methodist Episcopal Ch. South. Dr. Cram is returning to Nashville after a tour of Africa and Europe.
- NEWBURY.** Miss Georgia Newbury of Shokei Jo Gakko, Sendai, has resigned her appointment. For the present she is teaching in the Presbyterian, (Canadian). Girls' School in Tansui, Formosa.
- POWLAS.** Miss Annie Powlas, (L.C.) of Bethany Home, Tokyo, underwent a major operation in St. Luke's Hospital, Tokyo, on Aug. 6th. Her recovery has been normal.
- RIGBY.** Miss Edith and Miss Ada Rigby, of Port Hope, Ontario, Canada, arrived in Japan on Sept. 21st to spend a few months with their niece, Mrs. V. C. Spencer of Nagoya.
- STOKES.** The many friends of Miss K. Stokes, (S.P.G.) will be sorry to hear of her serious illness, (paralysis). She has been confined in the International Hospital, Kobe since July 19th. It is hoped that she will sufficiently recover to enable her to leave the Hospital at the end of September. She will then leave for England, and owing to the serious nature of her illness will be unable to return to Japan as a missionary.

STEWART. Miss Lillian Stewart, daughter of Rev. and Mrs. S. A. Stewart of Wansan, Korea, has taken a business position in Osaka, and is living with her brother, James, at the "Pinecrest Apartments" in Shukugawa.

SASAKI. Rev. Paul Shinji Sasaki, (S.K.K.) was Consecrated Bishop at St. John's Church, Nagoya, on the 25th of July. He is successor to the Right Rev. Bishop Hamilton who retired in July 1934. Bishop Sasaki is now the Bishop of Mid-Japan Diocese and will reside in Nagoya.

VORIES. Dr. William Merrell Vories and two members of the Omi Brotherhood, Messrs E. V. Yoshida and Y. Sato, sailed from Yokohama on Aug. 7th via the Panama Canal for New York City, to attend the World Christian Conference which will be held in Northfield this autumn. Dr. Vories is expected to return in February, 1936.

WRIGHT. The return of Rev. R. C. and Mrs. Wright (U.C.C.) from furlough has been delayed because of Mission financial difficulties. It is hoped that they may be able to return at the end of the present year.

WILSON. Word from the Bd. of Managers of the A.B.F.M.S. is to the effect that Miss Helen Wilson's health will not permit her to return to Japan. Her address is, 211 Summer Street, Buffalo, New York, U.S.A.

Deaths

FOWLER. Margaret Ruth, the two-year old daughter of Mr. and Mrs. J. E. Fowler, of St. Paul's University, Tokyo, died July 15, 1935, at the Children's Hospital, Boston, Massachusetts.

LANDIS. Miss Emma S. Landis, (P.N.) retired, passed away at the home of her daughter, Mrs. M. P. Walker, of St. John's University, Shanghai on Sept. 3rd., after a long illness. Funeral and burial services took place at Meiji Gakuin, Tokyo, on Sep. 12th. Mrs. Landis was born in Saxony in 1859, and came to Japan with her husband, Rev. Henry M. Landis in 1888, retiring from active service in 1924.

READ. The communities of Nojiri and Karuizawa were shocked to hear of the sudden passing away of Dr. Rachel Read at the cottage of Rev. H. W. Outerbridge on August 25th. Services were held in Nojiri on Aug. 27th and in Karuizawa on Aug. 29th and were largely attended. Dr. Read, though not a missionary of any Society, might truly be called a "Friend of Missionaries" and will be greatly missed from our midst. Her remains were buried in the Foreign Cemetery in Karuizawa.

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